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The
CHRISTIAN CENTURY
A Journal of Religion

Gandhi's Triumph

An Editorial

Sunday at Lambaréné

By Albert Schweitzer

The Impotence of God

By Walter M. Horton

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The CHRISTIAN CENTURY

March 18, 1931

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The Office Notebook

No words that can be put down under "Contributors to This Issue" can begin to give a sense of the importance to the Christian church of Albert Schweitzer. Dr. Schweitzer, as most of the readers of The Christian Century know, won international fame as a theologian when he wrote his "Quest for the Historical Jesus." He produced one of the standard biographies in his life of Bach. He is acknowledged to be one of the modern masters of the organ, and his interpretations of Bach's music are even better known than his interpretation of Bach's life.

But the act that set Albert Schweitzer apart from his fellows came when, under a sense of obligation owing to the blacks for the wrongs they have suffered at white hands, Dr. Schweitzer turned his back on the scholarly and artistic career that was his in Europe, completed a medical education, and went out to French Equatorial Africa to found and conduct his hospital at Lambaréné. It was of his life as a "poor Negroes' doctor" in this hospital that Dr. Schweitzer wrote in his "On the Edge of the Primeval Forest," another book that has become world famous.

Since Dr. Schweitzer went back to Lambaréné at the close of 1929, after a series of lectures and organ recitals in London and European capitals, he has found no time to do any writing, save for a few circular letters sent home to his supporters. This description of a Sunday service at his recently enlarged hospital is, therefore, his first public word since his return to the edge of the forest. The Christian Century regards it as a great honor to be able to give this article to the American public.

It should be said, in this connection, that the translation of Dr. Schweitzer's article from its original German has been made by Mrs. C. E. B. Russell. Mrs. Russell is one of Dr. Schweitzer's co-workers at Lambaréné, and is now on furlough in England and in British Columbia.

We have a letter from Dean E. M. Freeman asking us to tell our readers that the title which stood over his recent article, "R. O. T. C.—A Waster of Youth," was an editorial choice, and not his. Dean Freeman's original title was "College Compulsory Military Instruction," which is, we must admit, much more like the title which a sober educational authority would be likely to use. The article itself seems to have stirred up a great deal of interest. We have had replies from both sides—from those who oppose any sort of military training in the colleges, and from those who favor. Both will have their chance in our pages.

Speaking of titles, perhaps Dr. Horton's contribution to the "What's Coming" series might have been called, "What Is the Future of the Idea of God?" After you have read it, however, you will understand the title which it bears.

Contributors to This Issue

WALTER M. HORTON, professor of theology, Oberlin theological seminary; author, "Theism and the Modern Mood." This is the tenth in the series of articles on "What's Coming in Religion?"

ALBERT SCHWEITZER, medical missionary, Lambaréné, French Equatorial Africa; author, "The Quest for the Historical Jesus," "On the Edge of the Primeval Forest," etc., etc.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

EMPHATIC action is at last being taken by the numerous prohibition organizations looking toward united action under a unified command. The conference of about 30 such organizations which met in Washington during the last week of February went beyond the dismal predictions of those who have persistently declared that nothing could be done. The existing organization, hitherto functioning only as a conference, decided to function as a responsible agency and modified its constitution to this end. Specifically the "National Conference of Organizations Supporting the Eighteenth Amendment"—an impossible name, which no doubt will be changed as soon as the new functioning gets under way—voted to establish headquarters at Washington, to encourage in every state in the union the formation of state "conferences" on lines similar to the national conference, and to include such state conferences as constituent members of the national body, and finally, to create a board of strategy charged with the task of speaking and acting for these allied dry forces of the nation. This action was cautiously spoken of at the meeting as a "step forward." But it is more than a step. It is a new alignment, and it faces in a new direction. A body is thus being created which, while having the support of church agencies, will also have the support of other agencies non-ecclesiastical in character. It will therefore not represent churches as churches, but many bodies of citizens including churchmen and non-churchmen. This is definite and substantial gain.

United Action Under a Unified Command

Public Sentiment Required for Political Action

WITH the organized dry forces now about to present a united front for the purpose of political action, two major things remain to be done. One is for those dry agencies, such as the Anti-saloon league, the W. C. T. U. and certain of the denominational boards of temperance, in good faith to transfer their political prerogatives to the new board of strategy. This board should be accepted as the authoritative voice of dry public sentiment for dealing directly with the President, congress, and the political parties. When the board of strategy is well under way, these agencies will, no doubt, wish to signalize their transfer of prerogatives by withdrawing from the Washington spotlight. Their energies would then be released for carrying on their legitimate tasks within their several constituencies. The second and, of course, incomparably the most important matter, is that of creating and reviving dry public opinion. The wets have been gaining for the past five years. Dry morale has badly disintegrated. It is not enough to organize at the top. Generals are worthless without soldiers. The decimated dry ranks must be filled by voters recruited from millions of young citizens who now know nothing about the conditions which prohibition was called upon to remedy. Relieved of the responsibility for political action, the agencies above referred to can now turn their energies toward the creation of a nation-wide popular organization of citizens who believe in the 18th amendment and who may be counted on to voice their belief with their ballots. The leader who can point the way for the doing of this colossal thing—and for doing it quickly!—will write his name among the immortals.

Einstein, Physicist And Pacifist

PROFESSOR EINSTEIN has come and gone. After spending some months in California, in mathematical and physical research, he has returned to Germany with the expectation of coming back in the autumn. It may be doubted whether the man in the street—or perhaps one might say the inhabitant of "radioland," as a modern equivalent for hoi polloi—knows any more about relativity than he did before, but the presence of the great physicist in the country and the frequent appearance of his name in the papers have given even to those who would not number themselves among the intelligentsia a sense of

familiarity with the concept. It is that way with many of our ideas; to hear a thing mentioned often enough is to get a fictitious sense of understanding it. Anyway, we now know that the universe is a highly complicated structure, that many things accepted as unquestionable for centuries are probably not so, that light does not necessarily travel in straight lines, that space may be twisted, and that time can be considered as a dimension. All of which has less value as exact information than as a stimulus to the torpid imagination. Perhaps that function of science has been too little stressed. Another thing that America has learned about Einstein is that he is a pacifist. He is not only a pacifist now, but he was one when his country was at war. When most professors, German and American, English and French, were signing patriotic manifestos and proclaiming that the future of civilization depended upon victory for their side, this German Jew remained uninfected by the current madness. When for a moment he ceased to contemplate the interstellar spaces, he spoke sounder wisdom about war and peace than the practical men or the diplomats or the professors of political science; but they couldn't understand him, any more than they can understand relativity. There is sometimes something strangely wise and practical in the words of great theorists and visionaries.

Religious Liberty In Italy

SO FAR as can be ascertained, there is little danger that the liberties of Protestants in Italy will be diminished under the recent accord between the Italian government and the vatican, but the church authorities are doing all that is within their power to accomplish that end. The vatican organ, Osservatore Romano, keeps up an almost constant demand for the curbing of Protestant propaganda, and the pope gives support to this demand by his own words. The proposal is not that an interdict be laid upon Protestant worship; that would be a little too bald. Neither would it quite do to ask that all efforts to propagate the Protestant faith be forbidden. The outcry is always that, under cover of liberty of religious discussion, the Roman Catholic church is maligned and its dogmas are misrepresented. This is very likely true. Misrepresentation, whether intentional or not, is an almost invariable feature of religious discussion. It is a feature of political discussion, too, and of almost every other form of discussion. This is regrettable, but the way out is not to give one party the right to censor the propaganda of the other. Yet that is virtually what the vatican organ demands. "It must be accepted as fundamental," it says, "that truth and error cannot be placed on the same plane. Those who separated themselves from the Catholic tree, who wilfully removed themselves from the apostolic tradition, are and remain, to use Dante's words, 'sewers of scandal and schism'." With that as the fundamental idea, naturally no tolerance is to be tolerated except just enough to keep the rest of the world from becoming too indignant. The Italian government, however, though friendly to the Roman Catholic church and willing to treat it as the established church of the state, has been insistent upon these principles: freedom of religious belief; freedom of religious worship; freedom of religious propaganda, and equality of civil rights without regard to religious connection.

Justice Holmes At Ninety

THE NAME of Oliver Wendell Holmes was already held in high honor in America when the present wearer of that name, at 20, left his Boston home to carry a musket in the civil war. And now, at 90, his own contribution to the renown of the name is such that the mere statistical fact that he is the oldest man who ever sat on the federal supreme bench becomes relatively insignificant in comparison with the quality of the service that he has rendered there. For almost thirty years the phrase, "Justice Holmes dissents," has appeared again and again at the close of opinions signed by the majority, and always supported by such cogent reasoning that very often, while the majority decision made the law, the dissenting opinion seemed to point the way to a better one. At 90 years of age—March 8 was his birthday—Justice Holmes is not only carrying the heavy load of work and responsibility which every member of the supreme court carries, but is facing the problems of today with a mind peculiarly free from the crystalization that commonly comes with age. Doubtless his arteries are harder than they once were, but his brain shows no symptoms of sclerosis. He knows the law and respects, as much as they deserve to be respected, even those technicalities of which the layman so readily becomes impatient; but more than most judges he carries into practice the dictum, more often quoted than exemplified, that "law is codified common sense." A learned lawyer, a social liberal, a wise and upright judge, a man of kindly common sense, he has earned retirement, but the country will have lost a force for progress when he takes it.

Where the Democratic Party Stands

WELL, there is at least this much to be said for the recent meeting of the democratic national committee—it left the members of that party knowing exactly where they stand. They stand something like $600,000 plus in debt to Mr. John J. Raskob, and Mr. Raskob stands firmly entrenched as party chairman. A Texas newspaper has become so perturbed over this discovery that it has started a fund to raise the $600,000 in an attempt to buy Mr. Raskob off. But Mr. Raskob is in no mood to be bought. To a man of his wealth, what is $600,000 compared with the pleasure of holding a lien on a national

party? One other thing the democrats now know, namely, that with Mr. Raskob in command their party has only one issue. Mr. Raskob is wet. He wants to fight the next campaign on the proposal to amend the constitution again, the new amendment being designed to cancel out the 18th amendment. Outside this, however, Mr. Raskob wants his party to be as indistinguishable from the republican party as the platform-builders can make it. On all such issues as tariff, power control, unemployment and the like, Mr. Raskob would have the democratic program so identical with the republican that a Wall street magnate could give to either party with an equal sense of that rectitude that consists in keeping his insurance premiums paid. Mr. Raskob's idea of a fitting candidate, if the newspapers are to be believed, is Mr. Owen D. Young, the tycoon of the superpower empire. Some democrats, there is reason to think, will not feel happy over this situation. But Mr. Raskob is to be congratulated on his candor in making it clear so far in advance of the opening of the campaign. Under his leadership his party will have only one issue. That issue will be booze.

Britain and the Color Line

A FEATURED editorial in the London Spectator shows that the race issue is coming to the fore in England. This influential conservative journal, which is striving with all its power to keep alive a sense of the solidarity and greatness of the British empire, declares that the future of this international structure is being endangered "by the boarding-houses of Bloomsbury." By this it means that students coming to London for postgraduate study from India, the West Indies, West Africa and elsewhere are increasingly finding it difficult to secure suitable accommodations; that discrimination on the grounds of color is increasing in lodging-houses, steamships and restaurants; and that personal experience with such discrimination is breeding widespread hostility to the empire. "Color prejudice—found in its extreme degree among the Anglo-Saxons, and to a lesser extent among the Nordic peoples in Europe—cannot be regarded as the hall-mark of civilization, for some of the most civilized peoples do not possess it," the Spectator asserts. "A great empire and little minds go ill together. At a moment when we are straining every nerve to bring about a permanent understanding between the peoples of India and ourselves, based on friendship and an appreciation of the good qualities of the other, can we afford 'to send home [to India] every year hundreds of embittered and disi]lusioned students, with nothing but unhappy memories of their stay in England'? . . . Cecil Rhodes used to proclaim as the 'slogan' for South Africa, 'Equal rights for every civilized man south of the Zambezi.' The only possible motto for a world commonwealth such as ours to adopt is 'Equal rights and equal treatment for every civilized man whatever his color'." The Spectator says that it can give chapter and verse to prove that much of the trouble in India has arisen from personal insults suffered by individual Indians at the hands of individual white men. Meanwhile, the tide of color continues to rise the world around.

What Is Better Business For the Movies?

SEVENTY feature motion pictures were released during January and February. Thirty-eight of these were of the crook and sex variety. In at least one of them (Hell Bound, produced by Tiffany) the murderer is made heroic. At no time in the history of the movies have there been more such pictures than in the last two years—during the very period in which the producers gave to the world the famous "code of ethics." Deploring this situation and the filthy advertising which has accompanied these pictures, Harrison's Reports, organ for the independent exhibitors, offers as explanation the fact that business is bad and the producers think they can win crowds back by this muck. Perhaps they can—but what sort of crowds? The kind that will make a permanent foundation for better business? When the seeds sown in the minds of children by such pictures have borne fruit in a new crop of gangsters and hoodlums who rob the box office and increase taxes to maintain jails and prisons, will it then appear that the present policy was such good business? Meanwhile, what about the crowds of decent citizens now being driven away by such pictures? Where are they being driven? If the producers had eyes to see they would observe that many of them—often accompanied by their local exhibitors—are going to their senators and representatives in state legislatures and national congress demanding laws for the protection of the community. Is that better business?

Just How Much of a Joke Is It?

OUR saturated contemporary, the Outlook, has discovered what it considers to be an uproarious joke. It has to do with an incident mentioned in Dr. Chaffee's special correspondence from New York, to be found on page 382 of this issue. The communists, it seems, have expelled a Finnish member because he failed to come to the aid of Negroes who were shunted to one side when attending a dance. It was not alleged that this Finnish communist had himself done anything to embarrass the Negroes. But he had failed to interpose actively in their support. For that he was held guilty of failure to uphold the party principle of race equality, he was expelled from the party, and a long series of penances was imposed which must be carried out before reinstatement could be considered. The Outlook chuckles all the way down a column in reciting these penances, and concludes with this: "May Lenin strengthen his arm, and may the

workers polish up his emblem brightly when he has again earned the right to wear it. But, Comrade Yokinen, it looks like a long trip for a light load." Undoubtedly, this is very funny. Or isn't it? We don't think that it is. We think that it is a perfect illustration of the blindness and impregnable self-sufficiency that is hastening the western white world toward a catastrophe. Before laughing too heartily at the expense of this Finnish janitor or at the party which went to such lengths to impose such punishments on so unimportant a member for so small a shortcoming, one or two facts may wisely be taken into account. Fact number one: More than half the people in the world are not white. Fact number two: The resentment of these non-whites against the whites is growing. Fact number three: Communism tells the non-whites that it will put an end to color bars. Fact number four: It uses such an incident as this of the Finnish janitor to prove that it means what it says. The colored peoples have, so far, been skeptical of the sincerity of communist propaganda. But they will learn about the punishment of Comrade Yokinen, never fear. Think it over a while. Was it so very funny, after all?

Two Years of Mr. Hoover

THE END of the first half and the beginning of the second half of Mr. Hoover's administration —or, should one say, to avoid implications in either direction, of Mr. Hoover's present administration?—moved many editorial minds to recapitulate the events of the past two years, plot the curve of the President's political fortunes and misfortunes during that period, and take inventory of his assets and liabilities at this mid-point. No one seems to doubt that Mr. Hoover enjoys less popularity now than at the time of his inauguration. That fact is not, in itself, of crucial importance. A President has more important things to do than to be popular, though of course he can get them done more easily and more surely if he is popular. But every leader who finds himself suffering from waning popularity is entitled to the benefit of the doubt as to whether this condition is not the result either of circumstances unrelated to his function and beyond any possible control by him or of his very virtues.

Both of these explanations are in considerable measure applicable in this case. No act or negligence of the President precipitated the stock market crash in October, 1929, or the prolonged period of economic depression following it. The present unemployment in industry can no more be laid at his door than can the drought which brought desolation to the farmers. But human nature is never wholly reasonable about such matters, and no administration is ever popular in a period of hard times. The resentment which always arises against the government, and more specifically against the head of the government, when the dinner pail is not full is the inevitable correlative to the politician's claim of credit for the party in power when crops are good, work plentiful, wages high and dividends regular. There are connections between governmental policies and economic conditions, but the correlation is by no means so simple and constant as is popularly supposed.

A good deal of the President's unpopularity has been deliberately manufactured by those, both in and out of his own party, who, being opposed to prohibition, lose no opportunity to belittle and discredit a President who stands so staunchly by the present law. However cleverly the politicians may try to dodge the issue, the prohibition question has a more prominent place in the public mind than any other. It made the principal line of cleavage in the last presidential campaign, and it will make the principal line of cleavage in the next one. Upon that issue, both of the leading parties are divided. Wet Republicans are anxious enough to hold dry Republicans to their party allegiance for the support of the ticket in 1932, but they want a wet candidate. It is too early for them to throw Mr. Hoover overboard bodily. Such a course would produce such demoralization within the party that its success with any candidate would be seriously endangered. But it is not too early to begin a subtle process of discrediting him in the eyes of the country, and so if possible prevent his renomination.

In carrying out this strategy, the press is the most potent instrument. The metropolitan press is predominantly and overwhelmingly wet, and the press is in a position to play down every item of news that would be favorable to the President and to play up every item unfavorable to him. The popularity of any President is virtually in the hands of the press. The rapidly forming legend of Mr. Hoover's failure must be read in the light of its significance as a deliberate effort to eliminate Hoover as a dry.

So much for Mr. Hoover's unpopularity, such as it is—partly actual and natural but undeserved, partly actual but artificially engendered within his own party, partly a fiction put forth by those who are interested in making it appear that he has lost prestige. But what are the qualities of mind and the social and political principles which Mr. Hoover has exhibited in these two years of his presidency? Courage has perhaps been the most conspicuous. Right or wrong, he has not been afraid to stand by his convictions. In two recent instances—the veto of the soldiers' bonus loan bill and the opposition to direct federal aid to the sufferers from the present economic depression—far more friends would have been made by a complaisant attitude. Congress took the easier way. The President chose the hard way because he thought it was right. He may conceivably have been in error on both points. The Christian Century believes that he was wrong on one of them. But it is not his judgment but his conscience and his courage that is here under consideration. One need not follow a leader because he has the courage of his convic-

tions, but one cannot withhold from him the tribute of admiration.

The most serious limitation of Mr. Hoover's outlook arises from the exaggerated individualism of his point of view. This was conspicuously revealed in his King's Mountain address. The American ideal, as he sees it, is "a fair start for everybody," but the race is still to the swift and the battle to the strong. If there is to be ruthless competition, a struggle for the mastery, in the course of which some will gain the summit while others are crushed under the heap, it is of course better that the fight shall be fair, that no one shall use brass knuckles and no one shall have to go into the contest with his hands tied behind him. A fair start and a free fight is better than a struggle in which some wear the armor of special privilege and others are beaten before they begin. But a social vision for our day must go farther than that. It must contemplate not a fair chance for anybody to get the big prize, but a more equitable distribution of the prizes. The "success" stories in certain popular magazines are devoted to showing ambitious youths how they may get ahead in the economic race. But society as a whole is not greatly interested in one man's getting ahead of another, and not at all benefited by it. It is interested in their getting on, but not in their getting ahead.

Mr. Hoover seems never to have got beyond the purely individualistic point of view. Private and competitive enterprise is, for him, the very soul of our economic life. The overflow of private gain will be enough to water the fields of the general welfare, and they can be watered in no other way. This is the spirit of the frontier period of American history. More accurately perhaps, it is the spirit of that era of exploitation and expansion, sometimes known as "the gilded age," following the civil war. The crudities of that gilded age are, in him, refined by personal culture and worldwide contacts; its ruthless and reckless waste of natural resources checked by the engineer's appreciation of efficiency and conservation; but its basic individualistic presuppositions still unscrutinized and uncorrected.

Along with this almost naïve confidence in individual enterprise as the source from which all blessings flow for society, Mr. Hoover has a morbid fear of socialism. Of that attitude, the Muscle Shoals veto was a clear expression: the government must keep out of business; at the most, it must do only those things that either require so much capital or give so little promise of immediate return that private initiative refuses to undertake them. We no more believe than does Mr. Hoover that America is ready for the inauguration of a socialistic regime, but the line between public and private enterprise must be drawn upon other grounds than these. Above all, there must be a clearer understanding of the fact that laissez faire is no formula for the economic life of this age. The assumption that public welfare will be a by-product of private business and of the success of those who win success when everybody has had a fair start, has broken down in practice. An engineer who faces facts and bases his conclusions on definite data ought to be able to see that.

Perhaps, in his heart of hearts, he does see it. Mr. Hoover is a great humanitarian and a great engineer. A man with as clear a head and as warm a heart as his can go as far as he likes if he will cast off his inhibitions and give free rein to the best that is in him. What this country needs right now is leadership with a ringing voice. Mr. Hoover's habit is to speak as though he were addressing a directors' meeting. When he preaches the gospel of Wall street—bigger and better business along the old lines—his words carry no conviction; not even to the men of Wall street. He is not their man, and they know it. Given half a chance they would desert him tomorrow; even while they applaud his formulations of their orthodoxy, they cannot keep their eyes from turning toward Northampton. Meanwhile the country waits, perplexed and doubtful, for its leader not only to say the right thing, but to say it with a gesture, with full-throated conviction, with a power of enthusiasm which will sweep away the confusion and the cynicism of the hour.

Gandhi's Triumph

WITHIN the seclusion of his ashram near Ahmadabad, Mahatma Gandhi rests from his colossal labors of the last month. What words are adequate to pay tribute to the victory which he has won? It has been the strangest, yet the most marvelous, victory in modern history. It has been not a victory of Indian nationalism over British imperialism, but of spiritual compulsion over the pretensions of materialism. It has been as much a victory over the soul of India as over the might of Britain. And it has been a victory which puts a new face on the world's hope for international peace. For Gandhi has proved that the redressing of the political and racial balances, which is bound to come between Asia and Africa and the west, need not involve the resort to force.

Was there ever a political achievement to compare with Gandhi's year of revolutionary leadership? Think of it—only one year ago this wisp of a man, whose life hung by the slenderest of threads, set out from his place of meditation at the head of a handful of unarmed followers to defy the mightiest empire mankind has ever known. Straight into a prison cell he marched. Straight into prison cells marched his followers after him. The weapons of his warfare—for it was warfare, make no mistake about that!—were wholly immaterial. They were only two: an infinite capacity to suffer, and an impregnable will. Today this wisp of a man is home again, triumphant!

Rightly to understand the magnitude of Gandhi's

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achievement one must go back to the situation as it was in March a year ago and recall all that he then had against him. When he left his ashram on March 12, intent upon making salt at the seaside and so launching his campaign of non-violent civil disobedience, he faced the most formidable combination of opposing forces that any revolutionary leader in history has faced. Even Lenin confronted no such opposition. For Lenin hurled himself against a tottering and already defeated regime. Gandhi pressed his cause against the bayonets of "the empire on which the sun never sets."

Gandhi had not only to face the power of the British raj in India. He had the weight of empire tradition in England with which to reckon. Ever since the days of Clive the generations of British schoolboys have had it hammered into their heads that India is the key of the empire, and that to lose India would mean industrial disaster and political dissolution. Moreover, he faced the opposition of an enormously powerful penny press that would stoop to any depths to villify him and to arouse the masses of England against any surrender to Indian aspirations. Only last week, when the truce between Gandhi and the viceroy was signed, the London Daily Mail—the paper that destroyed Kitchener; the paper that claims the largest circulation in the British isles—talked of the "sentimental weakness" of Lord Irwin and called Gandhi "that convicted criminal and avowed enemy of the British empire."

But Gandhi's greatest menace, when he launched his campaign a year ago, did not lie within the ranks of the British. The real enemy of the sort of campaign which Gandhi had envisaged was in India. And it was not the physical helplessness of the people of India that challenged his success. Indeed, this physical helplessness proved to be one of the strongest weapons in his spiritual arsenal. Gandhi's major enemies were three—the divisions between Indians; the popular lack of understanding of his program; the skepticism of many of his followers.

It cannot be said that the religious, national and caste divisions of India have been healed during this year, but the progress made in that direction—particularly among the younger patriots—has been amazing. It is likely that it would still be possible for numbers of missionaries to assure the west, as they did a year ago, that millions of Indian peasants had no real conception of Gandhi's program, but those same millions have found in Gandhi the symbol and center of their hopes. There are probably still many young nationalists who believe that the word of Britain is not to be trusted and that it will ultimately be found that force is the only argument which carries lasting weight with the white world, but this lingering skepticism has been overwhelmed under the public faith in non-violent methods which Gandhi has inspired.

Such was the opposition which Gandhi faced on that epochal day when he marched out of his ashram a year ago. Of the fury of the conflict which followed it is not necessary here to write. It is to be hoped, however, that all westerners understand that there *was* fury. Sixty thousand Indian nationalists went to prison. Thousands offered themselves, without physical protection, to the lathi charges of the police. (It is worth noting that the one demand of Gandhi against which the viceroy held out to the end was that for an impartial investigation of police activities during the congress campaign.) Tremendous commercial boycotts were built up and maintained in the face of the determined opposition of the business interests, using all possible government support. And slowly, steadily, finally overwhelmingly, the adherence of India to the nationalist cause, personified by the emaciated ascetic in the Poona jail, was recruited. At the last, the effort of the government confronted the hopeless task of trying to coerce a sub-continent.

As this amazing revolution has passed through its various stages, the attitude of the west toward Gandhi has shown a corresponding change. At the beginning, the west looked at the little man leading the march to the sea with an amazed incredulity. There was something about the slightness of the figure—Gandhi weighs about 93 pounds—with the little bowl of grains and the can of hot goat's milk, with the loin cloth and the crude spinning wheel, leading an attack upon the British rule that confounded comment. The sight was too impossible to be true! Then incredulity gave way to laughter. Laughter gave way to explanations of the essential irrationality of Gandhi's program in the modern world. Now all gives way to awe.

The truce signed between Lord Irwin and Gandhi early on the morning of March 3 brought triumph to the mahatma's campaign of non-violent revolution. It was not a "surrender" on the part of Britain, although it is not hard to see why London's tory press has interpreted it in that fashion. But it was a mutual recognition that the future development of Britain's interests and India's interests requires cooperation, and an agreement to pursue that cooperation largely on the basis of the admittedly justifiable desires of the Indian nationalists. Britain has agreed to release the political prisoners taken during the past year; she has agreed to return the property seized, in so far as it has not passed out of government possession; she has agreed to permit the poor in the vicinity of the sea to manufacture their own salt; she has agreed to permit non-violent boycotting of certain industries (notably liquor shops) to continue; she has besought the congress party to take the lead in a further working out of a constitution for a federated and self-governing dominion. Gandhi, on his part, as representing the congress, has accepted Britain's good faith as proved and has agreed to enter on negotiations which, even if successful, will leave the self-governing India still within the British commonwealth of nations.

What lies ahead? Certainly the continued round table negotiations will be very difficult. The whole world, India included, was astonished when, at London, the princes of the native states declared in favor

of inclusion within the federated India. But the price which they exacted for their adhesion was far higher than is generally understood in the west. The tentative provisions of the London constitution would give to the princes enough personal representation in the legislature of the new dominion to make sure that, in combination with the natural conservative representation from some constituencies, the federal legislature would always have a tory majority. Gandhi can hardly accept that. Yet if he does not accept it, will the princes destroy the hope of a united India?

There remains also the communal problem. The division between Hindus and Moslems is no theoretical division. It runs deep. It has centuries of bitterness behind it. It has caused untold bloodshed and can still do so. Attempts made at the London round table to compose these differences ended in failure. Yet Gandhi is not without hope. He knows that millions of the younger generation of Indians are eager to wipe out these lines of division. He will make his appeal to this younger India, trusting it to be willing to venture where the elder leaders have hung back.

Comment on the triumph won by Gandhi must not close without tribute to the viceroy and to the MacDonald government. Had the labor government not been honestly desirous of meeting the wishes of India, there never could have been any such outcome to Gandhi's year of agitation as the truce signed at New Delhi. And had not Lord Irwin been ready to disregard precedent and the traditions of his own tory party, all the good will of Mr. MacDonald and Mr. Wedgewood Benn and their colleagues would have been thwarted. The labor party has not been uniformly successful in its conduct of the government. What honors it has won have been largely in the field of foreign affairs. But in its treatment of the Indian issue it has won very great honor. And Lord Irwin has shown himself a very great man.

There is every reason now to hope, in view of the truce and the coming participation by the national congress in the negotiations over a federal constitution, that India will achieve self-government without resort to violence. Gandhi's triumph in behalf of his land is one of the great events in history. It will probably be years before the nations realize that, in thus winning freedom for India without drawing the sword, Gandhi has set up before the eyes of all mankind an unshakable testimony that the desires of all the peoples who have felt themselves oppressed can likewise be achieved without bathing the world in blood. Gandhi has proved, to a doubting generation, that the sermon on the mount is no idle dream.

VERSE

The Women Toilers

I SAW them from our car today,
As I was passing by—
The women toilers!
Mexican, Negro, white,
Working in the cotton fields
From dawn of day till night.
I wonder what the recompense
Of toil like theirs—
Fulfillment, joy, sweet peace?
Or just the dull despair
Of aching weariness,
That never knows surcease?

I wonder, oh, I wonder how
In God's great plan,
I shall make restitution for
The joy, the ease, the time
Spent in such idle ways,
When these must wilt
Out in the hot sun's blaze.
At night I see them
When I try to pray;
God help them to be kind
When they shall think of me,
Beloved, rested, gay—
As I was passing by their fields today!

GRACE BOWEN EVANS

Release

DO not fear
And do not grieve for me,
I shall not die:
I am like the forest oak
That summer suns have seasoned;
My body will be a little heap of ash
Upon the hearth,
But I shall rise in flame,
In flame that leaps and soars
And seeks the stars.

Do not fear
And do not weep, my dear,
When Death stoops down to light the fire.

JEAN GRIGSBY PAXTON.

The Penalty

HE MIGHT have dwelt on the hill-top
But chose the valley below,
And planned that some day later
The heights his heart should know.

But when, as life's shadows lengthened,
His feet sought the mountain sod,
He found that the valley's brush heaps
Had hidden the path to God.

GRACE JONES BRENNAN.

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The Impotence of God

By Walter M. Horton

THE phrase was hurled at me quite unexpectedly, in the midst of a discussion concerning the belief in God. "I wish," said a woman, "that you would talk to us some time about *the impotence of God*." She spoke with a rush of pent-up vehemence, a touch of bitterness, and more than a suggestion of wistfulness. "I mean," she explained, "the impotence of your modern God."

This woman uttered, I believe, the unspoken protest that lies rankling in the breasts of multitudes today. They have seen, in the sturdy lives of their Puritan fathers, and the serene faces of their Puritan mothers, what invigorating and sustaining potency can flow into human existence when it is rooted and grounded in God. But their fathers' God is no longer theirs; and in the modern, "improved" concepts of God which are proposed in place of the one they have abandoned, they sense a fatal lack.

A Help in Trouble?

"These modern gods are well-dressed, in the garments of intellectual respectability," they seem to say, "but they are not trustworthy. One hesitates to rest one's weight upon their supporting arms, or to call upon them in time of weakness and distress; they seem too refined, too rarefied and insubstantial to be a very present help in trouble. The God of our fathers was like a stalwart neighbor and friend; it was possible to find fault with his deportment, from an academic point of view, but he never failed you in time of need, and the power of his mighty arm was always there to aid you in your humblest task. It was hard to believe in him at times, but tremendously invigorating if you could. These modern gods are not so hard to believe in, for everything in them that might shock the intellect has been carefully explained away; but somehow it does not matter so much whether you believe in them or not!"

Theologians have a right, perhaps, to feel aggrieved at the captiousness of these criticisms, but they cannot afford to ignore them. It is futile, of course, to pine for the simple faith of our fathers, and fume at our religious guides because they cannot restore it to us. It can no more be restored than the taste of mother's mince pie, or the delights of first love. When Mr. Walter Lippmann demands of Dr. Fosdick the sort of God whose portrait one could paint, he is demanding the impossible. He is asking not for the God of his fathers (or any reasonable equivalent thereof) but for the God of early childhood, whom we all have to leave behind with our alphabet blocks and our skipping-ropes. Yet the proposition holds good that an impotent God is no God at all; and if the God of modern liberal religion impresses people as impotent, then he is doomed, and liberal religion is doomed, no matter how rationally satisfactory it may be. Men prefer a roughhewn concept of God which has power to kindle the imagination and grip the emotions, to a finely chiseled concept which is emotionally sterile and practically impotent.

Has God Power?

In any attempt to predict the future of the idea of God, the factor of potency must therefore be given primary consideration. It is power that men seek when they seek for God: power to stand the gaff in the gruelling struggle of life, power to conquer their baser impulses and develop their nobler potentialities, power to persevere in the effort to create a better human society, against all the fierce opposition which such an effort is bound to elicit. *A deity is a power;* and the deities that will survive in the struggle for existence are those which have the greatest power to inspire and invigorate their devotees, and raise them to the highest level of triumphant and abundant life. "When I seek thee, my God," says St. Augustine, "I seek a happy life."

The supreme God whom all men are blindly seeking is the supreme power which, if one could rightly and reverently ally oneself with it, would make all life a chant of victory. The lesser gods, whom men ignorantly serve for a brief term of years and then abandon, are the lesser powers. The corpses of these lesser gods lie strewn upon the battlefield of history and over their prostrate forms the followers of greater gods raise songs of triumph: "Some trust in chariots and some in horses; but we will remember the name of Jehovah our God." We will remember his name, because the power of his "strong right hand" has proved superior to chariots and horses and all things temporal and military, because "his holy arm has gotten him the victory."

Idea and Ideas

This point once made clear, it becomes possible to make a few predictions concerning the future of the idea of God. And the first of them is this: Whatever may happen to the *word* "God," the *idea* of God can no more perish than the idea of man, or the idea of nature, or any other of the prime factors in human experience; and man's quest of God can no more cease than the quest of happiness, with which it is indissolubly linked. This prediction is quite independent of all possible fluctuations in science and philosophy. Our descendants may become convinced that scientific naturalism is the final and inescapable truth about the universe; that we live in a world whose dominant tendency is the dissipation of energy, and in which life and consciousness and ideals have "omnipotent matter" pitted against them. Even in such a world, man must still seek God, in the sense we have defined: an agency or power whereby the highest degree of good that is possible under the

circumstances may be secured, and the undeniable evils of the situation may be so far as possible averted. God may be impersonal, he may be material, he may be only a disembodied ideal, struggling against overwhelming odds to get itself embodied; but so long as God is a power, and believed to be the supreme power on which one must rely if the quest of the good life is to succeed, the central element in the idea of God is conserved. God as power can never die, so long as man lives and aspires.

Changing Ideas of God

The *idea* of God, then, is eternal; but *ideas* of God are temporal. Just now, there is an exceptionally rapid turnover in ideas of God; and among the many ideas which today bid for our acceptance, it seems unlikely that more than a few will survive until day after tomorrow. Prediction concerning these ephemeral godlings is almost as precarious as prediction concerning the state of the stock market; yet as the general curve of the business cycle, or the general trend of certain groups of staple commodities, is more predictable than the fluctuations of specific stocks, so one may risk a few predictions concerning the probable fate of certain classes of gods, while disclaiming ability to predict the fate of any individual deity.

First class: cosmic gods. Here belong Einstein's Cosmic Order, Sir James Jeans' Cosmic Mathematician, Kirtley Mather's Cosmic Energy, W. P. Montague's Cosmic Mind, Wieman's "integrating process at work in the universe," and many others. Some of these cosmic gods, like Einstein's, are pantheistic and impersonal; others, like Montague's, are theistic and personal; still others, like Wieman's, are impersonal but not pantheistic. All of them, however, have this in common: that they are deducible from the phenomena of nature by strict scientific or philosophic reasoning, and their primary habitat is in the vasty deeps of "this mysterious universe." What are the prospects for this class of deities?

Fate of the Cosmic Deities

On the face of things, it would seem as if the tremendous sweep of these cosmic gods, and the awesome scope of their celestial operations, made them good candidates for universal adoration. If power is what man craves of his gods, here it is! Yet Einstein himself is witness to the fact that their adorers have always been few and far between, and probably always will be. Cosmic religion is only for the elect few who have climbed up out of the confusion of our common human life, along a rugged pathway of severe mental discipline, to stand at last upon some lonely mountain-peak of intellectual contemplation, where the stars seem very near.

Why is this? In a word, it is because the power men crave of their gods is not the power to swing the stars—they are quite willing to leave that task in other hands!—but the power to meet the responsibilities and seize the opportunities of human life; and these cosmic gods seem too remote to communicate *that* kind of power to their worshipers. Men prefer a little god, whose power is directly related to human needs, to a great god, whose power is unrelated to human needs. In certain African tribes, there is a naïve and sincere belief in the existence of a great All-Father, just and benevolent in his disposition, who created the world in the first place and now rules it from above the sky; but this great deity is rarely worshiped, and then only by the chief of the tribe, in somewhat formal and unenthusiastic style —like a conversation between diplomats. The affection of the people goes out, not to the remote All-Father in the sky, but to the little, near and accessible gods who govern the increase of the flocks and herds, and to the charms and fetishes which a man may keep in his household, wear next his person, and beat or discard if they play him false! In the celestial hierarchy of popular Catholicism, God the Father Almighty may rule in heaven, but he certainly does not rule on earth, in the hearts of the faithful. He is outranked by God the Son, who once dwelt in human flesh, and knoweth our infirmities; while Our Blessed Lady, with her motherly understanding of our needs, outranks the Father and the Son; and the blessed saints, who stand closest of all to our human estate, outrank all the rest of the godhead.

True, but Irrelevant

That this defect in all purely cosmic deities is a real defect, and fatal to their chances of survival, is evidenced by the fact that not only the popular mind, but the highest and subtlest intelligence, finds itself repelled and religiously dissatisfied in the presence of their cold aloofness. Concerning the "deistic" God of 18th century rationalism—a perfect example of a purely cosmic deity—Voltaire is said to have remarked, "We bow, but we do not speak." This is about as near as one can get to a relation of personal intimacy with these gods: a relation of respect, never warming into love or trust. Mr. Elmer Davis, in his recent Harper's Magazine article called "God Without Religion" (February 1930) has expressed in memorable terms the sense of sterility with which even the most highly intelligent minds are beset when they try to find religious satisfaction in the belief in a cosmic deity. Able to believe without much difficulty in a universal order or intelligence of some sort, he nevertheless finds himself unable to derive the slightest religious comfort or support from such a faith, and is thrown back upon his own resources quite as much as if he were an out-and-out materialist in his philosophy.

We may safely predict, then, that all conceptions of God which make of him the ultimate reality, or the ruler of the universe, while neglecting to make him immediately accessible to human need, will fail to interest the human mind for long. Such conceptions may be true—as indeed I believe most of them are true, in some degree—but they are irrelevant to the religious problem. It is highly probable that there

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exists a cosmic order, to account for which one may not unreasonably postulate the existence of a cosmic mind; but if that is all there is to be said, what of it? If there *is* more to be said—if the cosmic power of God is capable of being brought near to human need—then the more cosmic power God has, the better.

Survival Chances

Some of the cosmic deities whose names have been mentioned are in this position. Professor Wieman's "integrating process," for example, manifests itself in the psychological and social spheres as well as in the cosmic sphere, and is immediately accessible to man, through prayer, in time of need. Such a deity will win men's trust and affection, in spite of its impersonality, and its cult will thrive long after the personal (but remote) mathematician-God of Sir James Jeans has been relegated to the museum of theological curiosities. But other things being equal, a humanistic deity has a better chance of survival than a cosmic deity.

Second class: humanistic gods. These are the gods that most men trust, most of the time: the little, intimate, friendly gods, immediately related to human needs. The fact that our religion is officially monotheistic conceals from us the omnipresence of these plural deities, and the pervasiveness of their cult; but pierce for a moment behind the religion men profess to the religion by which they really live, and you will find polytheism flourishing in all its ancient and perennial profusion. You will find that Home and Love are still as mighty deities as when they were called Hestia and Aphrodite; that the goddess Fortuna is still sincerely worshiped in Wall street; that if the cult of the Blessed Virgin has waned, it has been replaced, as Henry Adams once suggested, by the cult of the Dynamo, symbolizing our modern adoration of Science and Technology.

These are not mere figures of speech. I mean seriously to suggest that the gods most men worship —the powers on which they rely for support in their quest of the good life, and to which their grateful adoration goes out—are such things as friendship, money, family solidarity, the solvency of the business firm which they serve, the traditions of their college or their community, the strength of their nation or their class, the justice and eventual triumph of the causes to which they have devoted themselves, and the comradeship of like-minded people, living or dead.

Profession and Practice

Modern humanistic religion is often represented as a lamentable declension from the heights of theistic religion to which our whole western world had laboriously climbed. As a matter of fact, the humanistic God is too high and lifted up for the most of us to worship. The humanistic religion of the Russian communists, with its disinterested, self-sacrificing devotion to a social ideal whose realization lies far beyond the present generation, may perhaps be a lower form of religion than the Christian theism which most Americans profess, but it is certainly higher than the mammon-worship which many of these same Americans practice. To find fault with humanism because it has not risen beyond the idea of humanity is a bit premature; the idea of humanity—*all* humanity, and not just our own provincial segment of humanity—is an idea to which most of us have not yet risen.

It is safe to predict that the multitudinous gods of humanistic religion will continue to rise, and fall, and rise again to new life, in the future as in the past. The oldest gods are also the newest, for each new generation experiences afresh the seductive attraction of those forms of power which advertise themselves most noisily. The gods of pleasure and fame and military might speak with the voice of the earthquake; the god of righteousness speaks with a still small voice.

Once in a Lifetime

Whatever may be the eventual fate of the lesser humanistic gods, the greater humanistic gods are sure to retain their places in the pantheon. Fame and fortune, and all their ilk, are short-lived at best; but love and friendship, justice and peace, beauty and truth, and the heroic personalities and great traditions in which these ideal values are embodied, rise ever higher in men's estimation. They can never be superseded. Any form of theism which attempts to go beyond humanism must include these humanistic values as attributes of God, or it will fall below humanism. The God of theism must be immanent in home and school and nation, incarnate in wife and child and hero and saint, or he will be feebler than the God of humanism.

I suppose it is only a few times in any man's life that he finds himself face to face with the issue between theism and humanism. Most of us, most of the time, lean for support upon the gods of humanism, or—what amounts to the same thing—upon the human, immanent, incarnate, immediately accessible aspect of the God of theism. But once or twice in a lifetime, if one is really devoted to the cause of humanity, there comes a crisis when all human resources fail, and one reaches out for superhuman support. Then is the time when one cries out (if truth seems to permit such an appeal) for a deity both human and superhuman; near enough to be accessible to human need, and high enough to be lifted above human limitations. In such a time, cosmic gods are impotent because too remote, and humanistic gods are impotent because too near. The only God who could help would be a God who was somehow both human and cosmic—a God who could stoop from high heaven to intervene in human affairs, and throw all the influence of the eternal stars on the side of truth and righteousness.

The peculiar appeal of the Christian conception of God lies in the fact that it does thus unite, most

intimately, the human and the cosmic. As a testimony to this appeal, the following passage from John Galsworthy deserves citation because of its evident sincerity and unaffectedness:

> Jolly looked at his father.
> "Do you believe in God, Dad? I've never known."
> At so searching a question from one to whom it was impossible to make a light reply, Jolyon stood for a moment, feeling his back tried by the digging.
> "What do you mean by God?" he said. "There are two irreconcilable ideas of God. There's the Unknowable Creative Principle—one believes in That. And there's the Sum of altruism in man—naturally one believes in That."
> "I see. That leaves out Christ, doesn't it?"
> Jolyon stared. Christ, the link between those two ideas! Out of the mouth of babes! Here was orthodoxy scientifically explained at last! The sublime poem of the Christ life was man's attempt to join those two irreconcilable conceptions of god. And since the Sum of human altruism was as much part of the Unknowable Creative Principle as anything else in Nature and the Universe, a worse link might have been chosen after all! Funny—how one went through life without seeing it in that sort of way! (*The Forsyte Saga.*)

Very few people actually believe in this Christian idea of God; very few ever have believed in it; the idea is too tremendous for our little minds to embrace, and we too seldom live so as to need so great a God as that. The great theists, Christian or non-Christian, appear rarely in human history. Yet when they do appear, they live with an intensity, and move through our midst with a serene awareness of infinite resources, that makes the rest of us abandon our lesser gods, and beg them to disclose to us the secret of their power. At least two such men are living today: Gandhi and Kagawa. That is enough to make this a great era in which to live. I venture to predict that, with the lapse of time, the influence of such men, and the worship of the power that they serve and trust, will grow rather than diminish. It is in such lives as these that the conflict between rival conceptions of God will ultimately be decided. Not by any purely rational test, but by their capacity to give power such as this, will the adequacy of all ideas of God be tested.

No Classroom Battle

I hope I have not been misunderstood. I do not mean to say that the rational side of belief in God is unimportant, or that a false idea that is inspiring is better than a true idea that is depressing. Ultimately, no illusory god can be a source of power to his worshipers; he will flourish for a time, and then fail disastrously in some crisis, like all the lesser gods. But the idea of God as power is more inclusive than the idea of God as reality. An unreal God cannot long prove powerful, but a real God—as we have seen in the case of many cosmic deities—may prove to be impotent. The battle between the gods is not decided in the calm atmosphere of the classroom, but in the heat of life's combat. It is impossible to overcome humanism, or pantheism, or any other conception of God, or no-God, by force of argumentation. It is necessary to *out-live* them; to demonstrate in life the power of a superior deity. When the great contest is conceived in these terms, there are few of us indeed who will feel inclined to boast of the superiority of the God who manifests himself through us! Let one lay hold upon the worthiest and mightiest deity he is capable of embracing; and may the best man's God come out victorious! The event is in the hand of God—not my God or your God, but the Unknown God, half veiled and half revealed, who draws us all on in the quest of self-fulfillment, of which he is the goal.

Sunday At Lambaréné

By Albert Schweitzer

THE old hospital was at the mission station. So the sick and those who came with them had the opportunity of attending divine service. The new hospital lies two miles up stream from the mission. There is no path along the river bank, and it is impossible to make one because of the numerous swamps. Anyone then who wants to go from the hospital to the service at the mission must go in a boat. But most patients have neither boat nor rowers. It is true they come in a boat. But the people who brought them have paddled off home again, leaving them here alone, or with an attendant, to be fetched away later.

If, therefore, the inmates of the hospital are to get to know the gospel, a service must be held for them here. So I preach every Sunday morning in the hospital.

Among my sick people there are many who know nothing whatever of Christianity, and have scarcely had an opportunity of hearing a missionary. They are young men who do not belong to this district, but only live here for a time. Coming from hundreds of miles away in the interior, they have let themselves be recruited for two or for three years as timber-workers, and they live far in the forest amid swamps at lumber camps never reached by the missionaries, when making visits to the indigenous population in the villages. After two or three years these natives return home with their earnings, if these have not been given in pledge for the purchase of a wife. If they hear the news of the gospel in the hospital, they carry it back first to the lumber camp and later to their distant homes, where as yet there are no missionaries. So to preach to my patients and those who

accompany them is to sow seed which may be resown far away.

On Sunday morning at 9 o'clock a hospital orderly with a bell goes round the separate wards to call the people together for "prayers," as he calls the service. Slowly they make their way to the place between the two wards on the side of the hill and sit down under the wide roofs in order to be in the shade.

A good half-hour goes by before they are all together. Mrs. Russell's gramophone plays a record of solemn music, and as soon as it is finished the sermon begins. My parishioners cannot sing hymns, for they are almost exclusively heathens, and what is more, they speak six different languages. To begin with prayer is also impossible, because the many new people who every Sunday are at the service for the first time would not know what it meant and would cause a disturbance. So they must be prepared for prayer by means of the address.

Double Interpretation

During the address I have two interpreters at my side, one on the right and one on the left, who repeat each of my sentences. The one on my right translates them into the Pahouin language, the other on my left into that of the Bendjabis, which most people from the interior understand more or less. The interpreter on the right is either the hospital tailor, Sombunaga, who is a Christian, or the hospital orderly, Mendoume, who is not yet one. On the left the orderlies Boulingui and Dominique, who are both in the same position as Mendoume, take it in turns to act as interpreter.

I cannot demand of my hearers that they should sit as stiff as the faithful in an Alsatian church. I overlook the fact that those who have their fireplaces between these two wards cook their dinners while they are listening, that a mother washes and combs her baby's hair, that a man mends his fishing-net, which he has hung up under the roof of the ward, and that many similar things take place. Even when a savage makes use of the time to lay his head on a comrade's lap and let him go on a sporting expedition through his hair, I do not stop it. For there are always new people there, and if I were continually to keep on admonishing them during the service, its solemnity would be much more disturbed; so I leave things alone. Nor do I take any notice of the sheep and goats who come and go among my congregation, or of the numerous weaver-birds which have nests in the trees near-by and make a noise that forces me to raise my voice.

Timeless Preaching

Not even Mrs. Russell's two monkeys are regarded as a disturbance. They are allowed to run about free on Sundays, and during the service they either practice gymnastics in the branches of the nearest palm tree, or jump about on the corrugated iron roofs, and finally, when their energy is spent, settle down on their mistress's shoulder.

In spite of all this movement, the service in the open air has an impressive solemnity from the fact that the word of God here comes to men and women who hear it for the first time.

While preaching I must take pains to be as simple as possible. I must assume nothing. My listeners know nothing of Adam and Eve, of the ancient fathers, of the people of Israel, of Moses and the prophets, of the law, of the Pharisees, of the messiah, of the apostles. And as my congregation is in a constant state of renewal, I cannot think of attempting to teach even the most elementary of those historical ideas with which we have been familiar from infancy. I must let the word of God speak to them almost without reference to time. Since I must avoid so much while I am speaking, I feel as if I were playing the piano without being allowed to touch the black keys.

If I utter the word "messiah," I explain it at once as "the king of our hearts, who was sent by God."

Once having accustomed oneself to preaching on this assumption that nothing is known already, the task is comparatively simple. The difficulties that have to be overcome are more than compensated for by the permission of writing the words of scripture on the hearts of men to whom they are something entirely new. Every Sunday this is to me a fresh and a beautiful experience which "almost passeth understanding."

As text I choose a saying to which I add some scripture story or one or two parables which explain it. At the end I repeat this saying several times, until I think that my hearers have got it by heart and will remember it. If anybody after a stay at the hospital takes away with him even but three or four such sayings, which give him something to think about, it is already a great thing for all his life.

The Temptation of the Law

As much as possible I try to resist the temptation, to which everyone who addresses heathens is exposed, of "preaching the law"—one's first thought, of course, is to keep on holding up the ten commandments to people who take lying, stealing and immorality for granted—and in this way to try and prepare them for the gospel. Naturally, too, I often preach about some one commandment or another. But in addition to that I try to awake in their hearts the longing for peace with God. When I speak of the difference between the heart that knows no peace and the heart that is full of peace, the most savage of "mes sauvages" know what I mean. And when I describe Jesus as he who brings peace with God into the hearts of men and women, they understand him.

Thus my sermon endeavors in a quite elementary way to be concerned with what the hearers have already themselves experienced, and with what they may experience if they have the will to let Jesus have power in their hearts. Whatever I make my starting-point, I always lead on to the innermost fact involved in becoming a Christian, namely, the being led

captive by Christ, so that even the man who is only present at one service can get an inkling of what it really is to be a Christian.

In order to be understood, I must diligently endeavor to speak as much as possible to the point. Thus, for example, I must not leave Peter's question to Jesus whether it is enough to forgive one's brother seven times, as a general proposition, but with examples from real life must show my natives what it may mean for one of them, as it did for Peter, to forgive seven times in one day. In one of my last addresses I described this to them in the following way: "Scarcely are you up in the morning and standing in front of your hut, when somebody whom all know to be a bad man comes and insults you. Because the Lord Jesus says that one ought to forgive you keep silent instead of beginning a palaver.

"Later on your neighbor's goat eats the bananas you were relying on for your dinner. Instead of starting a quarrel with the neighbor, you merely tell him that it was his goat, and that it would be the right thing if he would make it up to you in bananas. But when he contradicts you and maintains that the goat was not his, you quietly go off and reflect that God causes so many bananas to grow in your plantation that there is no need for you to begin a quarrel on this account.

Forgiving Seven Times

"A little later comes the man to whom you gave ten bunches of bananas in order that he might sell them for you at the market along with his own. He brings the money for only nine. You say, "That's too little.' But he retorts, 'You made a mistake in counting, and only gave me nine bunches.' You are about to shout in his face that he is a liar. But when you can't help thinking about many lies, of which you alone know, for which God must forgive you, and you go quietly into your hut.

"When you want to light your fire, you discover that somebody has carried off the wood that you fetched out of the forest yesterday, intending it to serve you for a week's cooking. Yet again you compel your heart to forgive, and refrain from making a search round all your neighbors' huts to see who can possibly have taken your wood so that you may bring an accusation against the thief before the headman.

"In the afternoon, when you are about to go and work in your plantation, you discover that somebody has taken away your good bush-knife and left you in its place his old one, which has a jagged edge. You know who it is, for you recognize the bush-knife. But then you consider that you have forgiven four times and that you want to manage to forgive even a fifth time. Although it is a day on which you have experienced much unpleasantness, you feel as jolly as if it had been one of the happiest. Why? Because your heart is happy in having obeyed the will of the Lord Jesus.

"In the evening you want to go out fishing. You put out your hand to take the torch which ought to be standing in the corner of your hut. But it isn't there. Then you are overcome by anger, and you think that you have forgiven enough for today, and that now you will lie in wait for the man who has gone fishing with your torch. But yet once more the Lord Jesus becomes master of your heart. You go down to the shore with a torch borrowed from a neighbor.

"There you discover that your boat is missing. Another man has gone fishing in it. Angrily you hide behind a tree in order to wait for him who has done you this wrong, and when he comes back you mean to take all his fish away from him, and accuse him before the district officer, so that he will have to pay you just compensation. But while you are waiting, your heart begins to speak. It keeps on repeating the saying of Jesus that God cannot forgive us our sins if we do not forgive each other. You have to wait so long that the Lord Jesus yet again gains the mastery over you. Instead of going for the other fellow with your fists, when at last in the grey of the morning he returns and tumbles down in a fright as you step out from behind the tree, you tell him that the Lord Jesus compels you to forgive him, and you let him go in peace. You don't even ask him to give up the fish, when he does not leave them to you of his own accord. But I believe he does give them to you from sheer amazement that you don't start a quarrel with him.

"Now you go home, happy and proud that you have succeeded in making yourself forgive seven times. But if the Lord Jesus were to come into your village on that day, and you were to step in front of him and think he would praise you for it before all the people, then he would say to you, as to Peter, that seven times is not enough, but that you must forgive yet seven times, and yet again, and yet again, and yet many more times before God can forgive you your many sins. . . ."

Fetiches and Spirits

So far as is possible, in every sermon I find an opportunity of speaking of the nothingness of idols and fetiches, and then at the same time I attack the mad delusion that there are evil spirits, and that fetichists and magicians are in possession of supernatural powers. All my savages live with these ideas. It is possible that the words he has heard in a single sermon at the hospital may bring liberation to a man who is under the spell of these horrible ideas. In the course of our medical work, how much do we learn of ill-treatment and murder as the result of the pronouncement of a fetichist carried out against people to whose magic he refers as illness or death! Again and again I get a shock when I see this misery of superstition.

I need not complain of any want of attentiveness among my hearers. One can see in their faces how their minds are occupied with what they have heard. I often break off in order to ask them whether their

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heart and their thoughts agree that what they have heard of the word of God is right, or whether anyone has anything to say to the contrary. Then in a loud chorus they all reply that what I have said is true.

A black evangelist who, as a patient, attended the hospital services, related at the mission station that the doctor preaches just as if he had studied theology like a missionary.

At the end of the sermon I give a short explanation of what prayer is. Then I tell them all to fold their hands. Those who don't yet know how, learn by looking at the others. When at last all the hands are folded, I say very slowly an extempore prayer in five or six sentences, and it is repeated equally slowly by the interpreters in both languages. After the amen, heads are bent long over the hands. Only when the soft music of the gramophone begins do they raise them. All sit motionless until the last note has faded away. Then after I have said "thank you" to the two interpreters and have taken my leave, my listeners begin to rise.

The Making of a Monopoly

Second Instalment—The Freedom of the Air

By Paul Hutchinson

IT IS estimated that more than a quarter of the population of the United States listens to some measure of radio broadcasting every day. Statistics are notoriously unreliable in this field—being manufactured too often for the uses of the breezy gentlemen who are trying to sell advertising time on the air—but there is nothing inherently impossible in such a figure. If there are 14,000,000 radio receiving sets in operation, it is necessary to posit an average audience of only 2.5 listeners to the radio to attain the desired result. To be sure, this also requires the assumption that every receiving set is in operation every day, and this—heaven be praised!—is obviously not true, as the number of citizens still at large outside the insane asylums will certify. But a great many million people do listen to the radio.

The radio thus becomes one of the most important means of reaching the mass of Americans with ideas. Many will claim that if it is not already the most effective means of doing this, it soon will be. Hence the interest which the student of democracy and social progress must show in the question of the freedom of the air. Is this new and powerful approach to the minds of Americans to be at the disposal of all schools of thought? Is the freedom of speech and assemblage which our forefathers wrote into the constitution to be extended into this new and immensely enlarged forum? Or is it not? This is the issue which will be settled within the next decade, for by the end of that time the radio industry will have settled into almost unbreakable moulds. Once let property rights be finally established in the ninety air channels over which broadcasts must travel, and the question of the air's freedom will be answered for as long as the 14th amendment remains in force.

Any genuine freedom of the air is impossible if radio falls under the control of any monopoly. If that monopoly should be allied with the power and utilities interests, the very pretense of such freedom is bound soon to be abandoned. One need not be a profound student of social and political development to see that the most bitter struggle in American life during the next half-century, or longer, will be that between the new power interests, using political and every other means to enlarge their grip on industry and maintain the profits of their private owners, and the public, seeking by regulation and in other ways to win back some of the values so heedlessly tossed away, or at least to hold the control of these interests within reasonable limits. With this struggle going on, a radio monopoly allied with the power interests would certainly see to it that the air was reserved for the defense of the vested interests.

Yet this is no hypothetical danger. It is a plain statement of what is actually taking place. The radio *is* being brought under monopoly control, and this radio monopoly is intimately linked up with the larger power and utilities monopoly which has already grown almost too large for successful regulation.

2.

In the speech which was cut off the air by a fake S O S call, former Senator James A. Reed, of Missouri, said:

> I invite your special attention to the latest piratical development commonly known as the "radio trust." It is impossible, by metaphors yet devised, to picture that combination. We cannot employ the old-time octopus, for the tentacles of that creature only crush and devour the physical, whereas this combination seeks to dominate and throttle the spiritual and intellectual life of the world. Its field of operations is the air we breathe and the ether by which we are surrounded. Its boundaries are the frigid realms of space where life is impossible and sound may not penetrate. . . . It would seem that human cupidity could not reach so far, or human insolence become so gross as to attempt to control and monopolize the very atmosphere we breathe and to withhold from public use the instrumentalities of communication through the air; and yet that is exactly what a group of great capitalists are attempting through the organization of a huge monopoly.[1]

[1] From copy of speech as transcribed on phonograph records for transmission from independent broadcasting stations.

Persons familiar with Senator Reed and his habits of oratory may not take such denunciation too seriously. But the words of Senator C. C. Dill, of Washington, addressed to his senatorial colleagues, are of a different sort. Senator Dill has paid more attention to the development of the radio industry than any other member of the senate. When the details of the April, 1930, reorganization of ownership of the Radio Corporation of America were announced, he interpreted the situation in this fashion:

> . . . There is just one more step needed to complete the world-wide radio trust that Mr. [Owen D.] Young is evidently planning. There has never been anything like it in the history of mankind; and the worst feature of it is that it deals not merely with present radio rights, not merely with present conditions, but these contracts and these arrangements are planned to include all future developments. It is a significant fact that the contracts between the various affiliated companies and between the foreign countries and Radio Corporation not only give the Radio Corporation rights as to existing patents and existing developments, but propose to transfer to them all future developments that may come in that field of activity. What it will mean and what it will do in the future affairs of humanity nobody knows; but I think that the department of justice should act in this matter and act at once to ascertain whether or not, under the law today, these corporations have the right to form an organization leading to a world-wide monopoly of radio development.[2]

On the other hand, the officers of the Radio Corporation of America, and such guiding figures in its destiny as Mr. Owen D. Young, would emphatically deny the existence of any such danger as Mr. Reed and Mr. Dill discern. They have at times resented the use of the term, "radio trust," but it is not likely that they would seriously dispute the intention of forming, through R. C. A., a virtual radio monopoly. It is a part of the economic philosophy of Mr. Young and those who follow his leadership that the changed conditions of modern industry make monopoly control both inevitable and preferable to free competition, the only requirement being that the monopoly shall be conducted in the public interest.

About the attempt to safeguard R. C. A. at this latter point, there has grown up a legend of the super-patriotism which inspired and directs this corporation that is one of the most interesting bits of big business psychology to come to the surface in these post-war days. According to the R. C. A. story—recently repeated by Mr. Young and others of his associates before the senate committee handling the Couzens communications bill—this monopoly corporation was really the child of that foe of monopolies, Woodrow Wilson. It was achieved by the navy department as a means of preventing international communications from falling into British hands following the war. President Wilson so far approved the formation of the corporation as to agree that a representative of the navy should sit at all sessions of the board of directors. And the patriotic character of the corporation was assured by writing into its by-laws the provision that not more than 20 per cent of its stock could ever belong to persons not citizens of the United States.

[2] Congressional Record, vol. 72, no. 102, April 17, 1930, p. 7507.

Later in this chapter it will be necessary to show how slight are the factual foundations on which this legend has been built. But with this legend as a starter, R. C. A. has persistently played up its patriotic aspects. Rear-Admiral Bullard, after his term of service as chief of navy communications and before his appointment to the federal radio commission, was kept under retainer as an adviser and did valiant service in opening up to this corporation's operations certain foreign fields, especially in China. Major-General James G. Harbord, retiring from the army with his world war honors heavy upon him, was first made president and later chairman of the board of the corporation. And when Colonel Manton Davis, vice-president and general counsel, appeared before the house committee, in his prepared statement, he spoke of R. C. A. as

> an organization whose every important official and technician is a reserve officer of the army or navy, commissioned to the end that the organization may function without friction whenever an emergency shall require the organization to pass into the service of the United States.[3]

Colonel Davis made this claim with pride, and as further evidence of the safety with which his corporation might be entrusted to administer a radio monopoly. But some of those who are interested in the presentation of international issues to the public may feel that the freedom of the air is less than certain under a monopoly whose "every important official and technician" is an army or navy officer.

So aggressive, however, has been this attempt to envelop R. C. A. in a mantle of super-patriotism that one of the few important independent manufacturers, Mr. Ellery Stone, president of the Federal Telegraph company and Kolster Radio corporation, while testifying at Washington, could not refrain from observing to the senate committee: "Well, many a show, sir, has been saved by waving the American flag."[4]

3.

And now, altogether apart from the claims of partisans on either side, let us see whether we can obtain a fairly objective picture of the birth and growth of R. C. A., so as to judge for ourselves its status and probable future. The story has been told several times. The most unbiased account is that in the "Report of the Federal Trade Commission on the Radio Industry," submitted to congress in response to a house resolution on December 1, 1923.

Wireless telegraphy came to this country in 1899 with the formation of the Marconi Wireless Telegraph Company of America. Up to the time of the war, this company had a virtual monopoly of all ship-to-shore communication, and apparatus had not been perfected sufficiently to make continuous trans-Atlantic signalling feasible. The United Fruit company, under a license from Marconi, established certain wireless connections between this country and Latin America, and the Federal Telegraph company main-

[3] Hearings before the committee on merchant marine and fisheries, house of representatives, January 29, 1929, p. 648.

[4] Hearings before the committee on interstate commerce, U. S. senate, p. 1548.

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tained some ship-to-shore service on the Pacific coast. Just before the war broke out a big German station was established on Long Island and a French station in New Jersey.

At the entrance of the United States into the war, government assurance of patent right protection was given and all patents were pooled to make possible the erection of a vastly improved series of trans-oceanic stations. So rapid, in fact, were the developments under war stress that the last difficulties in the way of continuous, dependable, dot-and-dash wireless communication across the Atlantic were conquered.

After the signing of the armistice, the General Electric company found itself in possession of the patents which had contributed most to this war-time development, but with no market for the sale of the apparatus except the Marconi company, a British corporation. Just as G. E. was on the point of concluding a sale to Marconi, Admiral Bullard and another navy officer stepped in. They proposed that a company be formed by Americans, with official participation by the navy, to take over the apparatus in question, and thus enter into competition with the British. Secretary Daniels, when approached with this proposal, questioned the right of the navy to do this without specific congressional consent, and indicated his own preference for government ownership of wireless communications.

Congressional authority for Admiral Bullard's scheme not having been granted, G. E. went ahead by itself to purchase the American Marconi company from the British corporation. It thereupon organized R. C. A., and soon drew into the ownership of that company the Westinghouse Electric, the United Fruit, and the American Telephone and Telegraph companies. As each of these joined the enterprise they added to its resources the patents which they held for apparatus used in the manufacture of radio equipment. By this process there was created the "patent pool," which, according to the allegations in the present anti-trust suit inaugurated by the government, now contains some 4,000 patents.

Under the original scheme, R. C. A. became the selling agency for the radio receiving apparatus manufactured by G. E. and Westinghouse, with Western Electric (the manufacturing subsidiary of A. T. & T.) holding a monopoly on the manufacture and sale of broadcasting apparatus. Moreover the claim was made that the patents controlled by R. C. A. are so basic to radio apparatus that other companies could manufacture only under licensure. Faced with the gigantic financial resources of the companies controlling R. C. A., most of the independent manufacturers submitted and took out licenses, under the terms of which they are required to pay R. C. A. a royalty of 7½ per cent, with a minimum of $100,000 a year, on the selling price of all apparatus sold by them.

It should be noted in passing that the character of the radio industry had altered greatly during the period between 1919, when R. C. A. was organized, and 1922, when the original Fleming patents on vacuum tubes expired. In that interval broadcasting, as we know it today, had been developed in addition to the wireless dot-and-dash telegraphy which comprised the field of radio (except experimentally) at the close of the war. It was in this new field that independent manufacturing companies sprang up, but the operations of these were controlled or hampered by the royalty charges already mentioned, by a further regulation of the owners of the patent pool, requiring independent manufacturers to use only tubes sold by R. C. A. in initially actuating sets, and by threats or institution of infringement suits against manufacturers ignoring R. C. A., and against retailers selling their products.

We cannot here go into the patent situation in radio. The testimony given before various governmental bodies indicates that, in the early stages, when radio devices were being produced in great numbers, the patent office became swamped with applications in this field then unknown to patent investigators, and granted patents right and left. So it comes to pass that, although there are between three and four thousand patents in the pool controlled by R. C. A., only a small percentage are of great importance, and the legal status of practically all these is in dispute. Certain decisions—notably in the case of the vacuum tube, for which the Western Electric claimed to own the basic patent—have gone against the R. C. A. group. But these have been appealed, and the whole field of radio patents can be said to be still in an undefined state from the point of view of legal decision.[5]

However, the fact that the courts have not finally upheld the patent claims of the R. C. A. group or of its rivals does not materially weaken the power of the patent pool. The financial resources behind that pool are so great that the mere threat of legal action has proved sufficient, in most cases, to induce manufacturers of radio apparatus to accept licensing and royalty agreements. Even where independent manufacturers have inclined to defend the rights of the patents under which they have been operating, the

[5] Since this was written the federal circuit court of appeals in Philadelphia, on November 12, 1930, reversed its previous decision and held valid the Langmuir patents on non-gaseous vacuum tubes. Previously, by a 2 to 1 decision, the same court had upheld the contention of the De Forest Radio company that the Langmuir patents (the most important patents in the R. C. A. pool) were invalid. The present decision, if sustained, would make practically complete the monopoly of General Electric and R. C. A. over the manufacture of the tubes which are the key-part to practically all receiving sets, and would compel other manufacturers not only to pay the 7½ per cent license fee for further manufacturing but would lay them open to penalty payments for manufacturing during the period while the validity of the patents has been in dispute. The decision of the circuit court of appeals will almost certainly be appealed, however, to the supreme court. It is of interest to note, in passing, as an indication of the unsettled legal basis of the entire industry, that of the four federal judges who have now passed on this vital patent issue, two have held that the Langmuir patents are not valid, two that they are, and of the latter two one, Judge J. Warren Davis, has once held that they are not and once that they are. By such a narrow margin of judicial opinion is the legal foundation for what may become the world's tightest monopoly being laid!

threat of R. C. A. action has often been enough to make their bankers step in and say, "We are not going to provide additional capital now, with all these outstanding patents, any one of which, if adjudicated against you, is going to stop your machinery."[6]

On April 16, 1930, it was announced that R. C. A. was to be reorganized, additional stock being issued in sufficient amount to give G. E. and Westinghouse a clear ownership of 51.3 per cent of the voting power, and R. C. A. becoming a holding company for patents and for the stock in various R. C. A. subsidiaries previously owned by the two parent electric companies. Under this new organization, R. C. A., which had been paying cost plus 20 per cent to the parent companies, as manufacturers, for all the radio apparatus it sold, was to become both manufacturer and sales organization, thus reducing overhead.

What was the real meaning of this drastic reorganization, announced as it was on the eve of the filing of the government's suit for dissolution? Like so many of the feats of financial legerdemain which go on in the realm of contemporary big business, it is practically impossible for the outsider to discover all that is involved. Officers of the various corporations have insisted that all the change sought was a simplification of the industry through concentration of control in a single company, together with a reduction in manufacturing and selling costs by the elimination of the division and royalty charges between the corporations doing the manufacturing and the one doing the selling.

But Senator Dill, as has been seen in his speech already quoted, interpreted the reorganization not only as a further riveting of the monopolistic features of radio manufacturing in the United States but also, by virtue of the contracts which R. C. A. holds with practically all foreign governments, as another step toward the perfecting of a world monopoly in wireless communications. The manner in which negotiations initiated almost immediately thereafter by Mr. Will H. Hays, so-called tsar of the moving picture industry, brought the patents and manufacturing plants of the talking films of the various European nations into a working agreement with those of America (which is to say, with R. C. A. subsidiaries and allies), lends weight to Senator Dill's contention.

In thus sketching the development of R. C. A., however, we have not considered two questions which, in their relation to the main issue with which this study deals, are more important than any monopoly in the manufacturing field. These questions, which we must now consider, may be phrased in this fashion:

1. What final control stands behind R. C. A.?
2. To what extent does the "radio trust," which has obtained such power in the manufacturing field, control the field of radio broadcasting?

(To be continued)

[6] Cf. testimony of L. J. Williams, director of patents, Grigsby-Grunow Co., at hearing of committee on interstate commerce, U. S. senate, January 20, 1930, p. 1821.

This R. C. A. patent pool received a blow of another sort on February 13, 1931, when the federal circuit court of appeals in Philadelphia upheld the decision of the district court of Delaware that the pool violates the Clayton anti-trust law. This will, of course, be appealed by R. C. A. to the supreme court.

BOOKS

The Tragic Year

THE COMING OF THE WAR, 1914. *By Bernadotte E. Schmitt. Charles Scribner's Sons, 2 vols., $10.00.*

IT WOULD be too much to hope that with this work the series of treatises upon the origin of the world war might come to an end. The flood of literature devoted to answering this one question, Who started the war? has already attained a volume that might have been expected to be adequate for an exhaustive discussion of the causes, course and consequences of the titanic struggle. When the various nations that had been parties to the conflict made public so promptly their diplomatic correspondence, it was supposed that the simple truth about the blame for starting the war would float at once to the surface of this sea of documents. But it soon became evident that a topic might, so far as the popular mind is concerned, be darkened as effectively by excess of light as by no light at all. It has remained for historical scholarship to discover by painstaking research in this bewildering mass of detail the essential facts that people want to know. And the scholars have not yet reached any general agreement. Perhaps they could not be expected to, for among the most diligent of them, not all have been completely disinterested. Of those who are entirely disinterested, as well as diligent and competent, none ranks higher than Professor Bernadotte Schmitt. In these two massive volumes, which are the culmination of more than ten years of constant work in this field, he has digested the documents and presented conclusions which are entitled to the most respectful consideration.

In the author's judgment, no such simple verdict can be given as an unqualified "guilty" or "not guilty" with reference to the leading contenders in the war. He does not, however, take the easy and colorless course of deciding that it was everybody's fault and therefore nobody's. He challenges the conclusions of the extreme "revisionists" who would exonerate Germany of all accountability for precipitating the conflict, and leaves the heavier part of the burden upon the German and Austrian governments, with Russia somewhat less culpable, France still less so, and Great Britain relatively innocent.

"Just as Germany took the first step which led to the ultimate division into two rival diplomatic groups, so it was unquestionably German example which forced the other continental countries after 1871 to adopt universal military service." There were four moments of tension in the decade preceding the war, any one of which might easily have dropped a match in the powder-house: the German challenge to French claims in Morocco in 1905, when France was too weak to take up the glove; the Austrian annexation of Bosnia in 1908, when Russia was exasperated but not prepared; the

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Morocco incident of 1911, when Germany was not sufficiently sure of her cause to press it to an issue; and the Balkan war of 1912-13. By 1914 the alliances on both sides were matured and the armaments were ready. On the one hand, there was the German-Austrian agreement (framed in 1909) on a plan of campaign in case an Austrian invasion of Serbia brought Russian intervention. With this agreement the alliance between the two central powers entered upon a new phase not hitherto contemplated. A similar, though less explicit, change took place in the spirit of the Franco-Russ alliance in 1912, when military "conversations" led to an understanding which stopped short of being a defensive and offensive alliance. Great Britain, while explicitly retaining liberty to determine her course by future events, incurred a moral obligation, which turned out to be irresistible, to cooperate with France in the event of war with Germany —an arrangement which Winston Churchill characterized as having "the obligations of an alliance without its advantages." Here was the general diplomatic set-up which made war probable.

Serbia pulled the trigger of this loaded gun. The Serbian government knew of the revolutionary activities of a Bosnian secret society, did not approve of its methods, but sympathized with its ends and did nothing to check its activities upon Serbian soil and at Belgrade. Austria had a good case against Serbia for culpable complicity in the murder of the arch-duke. But before there had been any investigation to make that as clear as it is now, the kaiser was approving the Austrian plan for "the isolation and diminution of Serbia" that it might be "eliminated as a factor of political power in the Balkans," though this was certain to produce "serious European complications. Action must not be delayed. . . . Russia's action would doubtless be hostile, but Russia is in no way prepared for war and would certainly think twice before appealing to arms." Assurance of support to Austria, even to the extent of war with Russia, was given without waiting for investigation of Serbia's responsibility for the crime. At the end of the month, and still three days before the declarations of war, the kaiser was declaring of the Serbian reply: "This is more than one could have expected; but with it every reason for war disappears;" and, "I am convinced that on the whole the wishes of the dual monarchy have been acceded to."

Why, then, was there war? Because Austria, relying upon German support of which unqualified assurance had already been given, was determined to crush Serbia, not in punishment for this particular crime, but to resolve the Balkan problem in her own interest. Because Germany expected a war some time for the enhancement of the scope and prestige of "Germanism," and thought this was a good time. Because Russia, relying upon French aid, was determined to prevent Austria from crushing Serbia and increasing her own dominance in the Balkans. Because each side feared, and at the same time underrated, the other. Because the diplomats had neither the will to peace nor the skill to handle the complex situation which their ambitious programs had produced. Because the people of the several countries, by their intense nationalism, their shortsighted self-interest and their pride of arms, drowned all pleas for patience and peace in patriotic shouts and made themselves a willing prey to the destruction that followed.

The "one guilty nation" theory has disappeared under the scrutiny of historical scholarship, but it does not follow that all the nations were equally guilty. Professor Schmitt's verdict is that the primary responsibility rests with the central powers. There will not be unanimous acquiescence in that judgment, even supported by his dispassionate and scholarly array of evidence. But there ought to be no dissent from his implied condemnation of that "intense nationalism" on both sides, in the face of which "pacific instincts, socialistic programs, religious scruples and humanitarian ideals were of no avail."

WINFRED ERNEST GARRISON.

Books in Brief

THE MANAGEMENT OF YOUNG CHILDREN. *By William E. Blatz and Helen Bott. William Morrow & Co.*, $3.00.

This meaty volume presents both a social philosophy of education and a practical handbook for the use of parents or discussion groups. It contains the best results of modern child study. The authors are already widely known for their earlier work, "Parents and the Pre-school Child."

PETER CARTWRIGHT: PIONEER. *By Helen Hardie Grant. Abingdon*, $2.00.

Cartwright was the prince of circuit-riders. For twenty years in Kentucky and for nearly twice that in Illinois, including his years as a presiding elder, he rode herd on the saints and sinners of the frontier. He fought slavery and intemperance, preached in groves and barns and school-houses, built churches, confuted the infidels and the "Campbellites," and, in general, made the world safe for Methodism. Reading his life, one realizes where the late Sam Jones got his style; it was a carry-over from the split hickory and homespun method and manner of Peter Cartwright. This brief biography, from sources undisclosed, was apparently made largely from the materials contained in his autobiography.

CARILLON MUSIC AND SINGING TOWERS OF THE OLD WORLD AND THE NEW. *By William Gorham Rice. Dodd, Mead & Co.*, $5.00.

The British Museum reported a few years ago that there was no modern book on carillons. Of what other equally interesting subject could the same be said? There are not many books now about bells and their music. The author of the first one has rewritten and enlarged it, bringing it abreast with the recent extraordinary developments in that ancient and almost forgotten art. This is virtually a complete encyclopedia on the subject of the history, casting, tuning and playing of carillons, with descriptions of all of the most notable examples and a great amount of curious and interesting information on this subject graphically presented.

CORRESPONDENCE

Blaming It On the Catholics

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article pointing out the scarcity of news regarding the dry side of the prohibition question in papers of high standing in populous districts misses the chief reason for the condition which you describe, a cause that affects most of the newspapers throughout the whole country. The Jesuit publication, America, on February 11, 1928, published an article which it scattered by the hundred as a reprint, the author being Charles J. Mullaly, S. J. In it he gave seven instructions how to create a boycott of newspapers without using that word. He gave an illustration of how it worked in Washington, D. C., and described the effect as "magical." The paper lost forty percent circulation in two weeks and shortly after sustained a loss as great in advertising patronage.

The Associated Press and the Literary Digest were both compelled to apologize for the publication of quite legitimate news and both promised that the fault would not be repeated. Such

muzzling of the press has prevented the dissemination of news and has played into the hands of the wets.

You do not seem to realize that the main source of opposition comes from the Roman Catholic church as represented by the American hierarchy who have denounced prohibition. Have not the prohibition laws been denounced from the pulpit by this church? It is not fear of boycott that prevents you from referring to the matter, but you are making a great mistake in not pointing out the main source of violation. It is a duty incumbent on you all the more, since the daily press is in the bondage of fear.

This is not an attack on religion but an attempt to uphold the constitution. So far as the nation is concerned, the fight is political, not religious. The stand taken by Katherine Norris and Colonel Callahan, both Catholics, tends to prove the statement. Mrs. Norris declared that the church ought to have been the leader in the movement.

Boise, Ida. J. G. PETRIE.

Not in the Headlines

EDITOR THE CHRISTIAN CENTURY:

SIR: Possibly you and your readers would be interested in a bit of information which the wet press of the country is not apt to convey. Three bills were introduced in the senate of the South Dakota legislature, the purpose of the bills being to memorialize congress to call a constitutional convention to weaken the prohibition act, et cetera. The senate speedily killed all three bills, the vote being 38 to 6. I haven't seen mention of this matter in any of the papers which are claiming the country is up in arms against prohibition.

The day following this action in the senate, there was introduced the following concurrent resolution in the South Dakota house of representatives:

"Whereas, there is an organized, insistent and pernicious effort on the part of the liquor interests of the United States to discredit, break down, and destroy the 18th amendment to the constitution by insidious paid propaganda, by men in high official positions, and by newspapers and magazines owned or controlled by liquor interests; and

"Whereas, the liquor interests have continually and repeatedly obstructed the enforcement and administration of the prohibition laws, both state and national, by continued and repeated charges of corruption, fraud and inefficiency, against the departments and officials charged with the administration and enforcement of the prohibition law both state and national;

"Therefore be it resolved, by the house of representatives, the senate concurring, that we do most heartily and sincerely commend President Hoover and the dry leaders of both parties for their loyal and determined support of the 18th amendment and the enforcement of the Volstead act.

"Be it further resolved that the clerk of this house be directed to mail certified copies of this resolution to the President of the United States and to the governor of this state."

This resolution was introduced by Dr. J. C. Ash, of Clark county, and was unanimously adopted in both houses.

Pierre, S. D. BENJAMIN T. SCHWAB.

Flaming Youth

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad you published that report of the Causey conference in Oberlin college and I wonder whether you would be interested in one incident connected with it. As pastor of the church on the campus, I of course watched the conference with particular interest, but I think my most vivid impression was not anything in the meetings themselves. The first afternoon the conference crowded itself out of the King-Bosworth room in the Men's building and adjourned to Finney chapel, which was sufficiently large but not very well adapted to forum purposes. Therefore, just before the evening assembly President Wilkins asked if adjournment might be taken to First church if adjournment proved necessary. Of course I welcomed the suggestion and agreed to go over and see that it was opened and lighted if he gave the word. At seven he came to me and said we would have to go. I left the King-Bosworth room at once, while he was announcing the move to the audience, and I started running to the church. Instantly I found myself in the midst of something like a stampede of college boys and girls, running not only along the walks but over the lawns, to get good seats. I entered the back door of the church, flashed on the lights and went to the main entrances only to find crowds already beating on the doors and calling for admission.

This was not a basketball game or Harold Lloyd in the movies. It was an opportunity to hear Rufus Jones, advertised to speak on the interior religious life. Flaming youth!

Oberlin, Ohio. J. A. RICHARDS.

Capital Punishment and Lynching

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 25, Malcolm F. Miller, in commenting on the North Dakota lynching, suggests as a "contributing factor" the absence of the death penalty in his state. No one can deny that there may be such a causal relationship in this particular instance, for the public mind is still controlled by the pagan ideal of punishment rather than the Christian ideal of redemption, in dealing with the wrongdoer. But that does not argue that possible punishment by death will prevent mobs from taking the law into their own hands and lynching a murderer.

Allow me to quote from Calvert's "Capital Punishment in the Twentieth Century," page 85: "It is sometimes said that lynchings in the U. S. A. are due to the abolition of capital punishment. An examination of the facts soon disposes of this assertion.

"During the 28 years 1890-1917, 1,013 persons met their death by lynchings in the United States. During the same period there were five states without capital punishment. Only 26 persons were lynched within the borders of these abolitionist states and the remainder—987—were lynched in the states retaining capital punishment.

"During a similar period, nine of the 15 states listed as having the greatest number of executions were also the states having the largest number of lynchings. Lynchings appear to have occurred with greater frequency where capital punishment is retained and most often inflicted; indeed, there is reason to believe that the brutalizing influence of executions increases rather than prevents them."

Westerville, O. J. STUART INNERST.

A Great Dry Newspaper

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just been reading your editorial on the wetness of the press. For years the Chicago Tribune came regularly to our home. Its wetness was a constant source of irritation and even of anger. Eighteen months ago I became a subscriber to the Star of Kansas City, Mo. I have found its attitude on the prohibition question entirely different, and have been greatly gratified thereby. The Star has a large circulation throughout this region, and is considered to be a very potent influence.

Trinity Rectory, M. B. WILLIAMS.
Marshall, Mo.

That Recluse—Harry Ward!

EDITOR THE CHRISTIAN CENTURY:

SIR: I regret very much to see Mr. Ward's article in the last issue of your paper. He is so incoherent, cocksure and bitter. His life as a recluse in Union seminary makes it practically impossible for him to understand the economic situation.

I am sure such articles do harm because they are so wordy, which the average reader likes, and so illogical, which this same average reader fails to see. Why is a man a saint if he is a professor, and a villain if he is a hard working business man? I feel sorry for men like Professor Ward.

North Ridgeville, Ohio. E. C. YOUNG.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

War Resisters Greet Einstein

Signalize His Contribution to Pacifist Cause on Eve of Departure—Liberal Churches Unite

(*Correspondence from New York*)

NEW YORK, March 7.—Prof. Albert Einstein took a half hour out of his strenuous last day in America to receive a delegation of the "War Resisters League" of which a number of well known churchmen are members. The audience took place on board the Deutschland on which Professor and Mrs. Einstein are making their return passage. In speaking for the group the chairman thanked the professor because he had "dared to use his prestige to make all our people hear the truth that wars cannot be stopped until there are enough people who will face prison and death rather than fight them."

Some weeks ago Dr. Einstein pointed out that if only two per cent of a nation would take such an outright stand war would be made impossible for that nation. In recognition of this statement Wayne White, a member of the "Youth Committee on Peace," presented Professor and Mrs. Einstein with gold medals inscribed, "Two per cent."

In replying Dr. Einstein reaffirmed his absolute (possibly the one place where he would use the word) peace stand and urged that men and women throughout all lands should fully and completely refuse military service. He also expressed himself as pleased at the movement for an amendment to our national constitution which would make war and preparations for war illegal. Such an amendment was introduced in congress a year or so ago by Senator Frazier and hearings were held on it. Professor Einstein has not been of much comfort to militarists during his stay among us for he has done more to take this movement for uncompromising pacifism out of the realm of the freakish than anyone else has done in a generation.

* * *

Unitarian and Universalist Churches Merge

The well-known West Side Unitarian church has merged with the Universalist Church of the Divine Paternity. Financial difficulties of the West Side church, which were intensified by the failure of the Bank of the United States with consequent loss of church funds, made this move necessary. The congregations are well known to each other for Dr. Francis Potter, now leader of the Humanist society, has in the past decade had brief pastorates in each.

* * *

Unemployment Hits The Clergy

There are increasing evidences that clergymen are feeling the effects of the depression. There have been several who have applied for work to the Emergency work bureau of the A. I. C. P. ready to do anything that could be found for them. Nearly all the denominations report many out of work. Apparently the Lutherans view this matter more seriously than the others for Dr. Samuel Trexler, president of the United Lutheran synod of New York, has just sent out a general letter to all the theological seminaries of the denomination telling them to weed out students who lack the qualifications to become first class pastors. Dr. Trexler feels that the best method of dealing with the oversupply of preachers is to tackle the problem at the source and allow only men of the highest type to enter the ministry at all.

* * *

Communists Uncompromising on Race Equality

Whatever one may think of communist principles in general, they do no pussyfooting on the race issue. Just a few days ago a Finnish janitor was publicly tried and condemned by the New York communists for pushing some Negroes into a corner of the hall where the Finnish Workers club dance was in progress. The janitor in question did not eject these Negroes but he failed to deal forcibly with those who did want them put out and he failed to treat them on an equality with the whites. The janitor was expelled from the party and before he can be reinstated some heavy tasks are set him, such as leading a demonstration against a restaurant in Harlem which bars Negroes. To add to the janitor's troubles we understand that the federal authorities are seeking to deport him.

* * *

Mission Rivalry Criticized

The national staff of the Presbyterian board of national missions plans to present resolutions to the coming general assembly of the church asking that funds be no longer used for the support of Presbyterian enterprises in competition with those of other evangelical denominations. This action is well timed, for it is possible that considerable good in the way of lessening denominational rivalry will come from the business depression which is compelling all our denominations to count their expenditures more carefully.

* * *

Dr. Holmes and Rabbi Wise Call for Vigilantes

John Haynes Holmes and Stephen S. Wise have just issued a statement calling for the formation of a vigilance committee to fight the crime and corruption which is now engulfing the city. The murder of Vivian Gordon, who was about to give startling testimony concerning the alliance of law and crime, has shocked the city. Whether it will result in action remains to be seen. If more pastors had the capacity for moral indignation shown by Dr. Wise and Dr. Holmes, we should be more hopeful.

EDMUND B. CHAFFEE.

Drama Contest Enlists Hundreds

Chicago Churches Show Deep Interest in Religious Plays—Still Wrestle with Unemployment

(*Correspondence from Chicago*)

CHICAGO, March 7.—Under the competent and inspiring leadership of Prof. Fred Eastman, the Chicago council of religious education has sponsored during the winter of 1930-31 its second interchurch tournament of religious drama. While there has been an element of competition this has not been conspicuous, the main emphasis being placed upon each group doing its best. Some plays have been biblical, some modern, but all religious; a religious play being defined as "one which has a religious effect upon an audience, that is, it sends the audience away exalted in spirit and with a deeper sense of fellowship with God and man." The object of the tournament is stated to be "to raise the standards of religious drama in Chicago and to demonstrate its value in the educational and worship activities of our churches." And in this the tournament has achieved conspicuous success. The acting has been convincing and sincere, and the entire conduct of the enterprise has maintained a high degree of religious effectiveness. Young people in the churches have been given an opportunity for religious expression, and thousands of persons who have witnessed the performances have received religious inspiration and insight. About 350 young people have participated in the sectional tournaments held on the north, west, and south sides of the city, and the winners in each section will appear in the final tournament early this month to take place in the Goodman theater.

* * *

Lenten Services

As intimated in my last letter several religious bodies have been observing Lent with special religious services, many in the churches and some in loop theaters. The announcement has now been made of the services to be conducted under the auspices of the Chicago church federation for two weeks preceding Easter in Chicago temple in the heart of the loop. Leading clergymen of the Chicago area will conduct the services for three days each, except on Good Friday when seven ministers will preach during a three-hour service from 12 to 3 o'clock on "The Seven Words from the Cross." The Good Friday preachers will be Dr. John Thompson, Dr. William H. Boddy, Dr. Conrad Bergendoff, Dr. I. L. Schweitzer, Dr. F. W. Schroeder, Dr. Frank E. Davison, and Dr. John Timothy Stone. The preachers at the preceding services will be Dr.

Ernest F. Tittle, Dr. Alfred Buckner Coe, and Dr. Charles W. Gilkey. Dr. Asa J. Ferry, Mr. George W. Dixon, and Dean Shailer Mathews will be the presiding officers at the services.

* * *

Unemployment Again

By the time these lines appear in print a group of meetings will have been held that are expected to eventuate in definite and helpful action touching on the unemployment situation. All of the Monday morning ministers' meetings on March 9 are to consider the subject of unemployment. The Baptist ministers' meeting promises to be especially colorful, with a number of men from the Immanuel church breadline participating in the discussion which will follow an address by Dr. Paul Hutchinson, managing editor of The Christian Century. At noon a luncheon downtown at the Y. M. C. A. will bring together a large number of Protestant ministers of all denominations to discuss unemployment insurance, under the guidance of Prof. Paul H. Douglas of the University of Chicago, who is adviser to the governors' commissions on unemployment in Pennsylvania and New York; and Dr. Mollie Ray Carroll, of the University of Chicago settlement, who is in constant first-hand contact with the miseries arising out of widespread lack of work. A bill dealing with unemployment insurance is being presented to the Illinois legislature this year, and the intention is, no doubt, to mobilize religious sentiment behind it. Meanwhile, conditions grow steadily worse. Mr. Abraham Bowers of the governor's unemployment commission reports that meals served the jobless have passed the 1,000,000 mark, and that more than 500,000 have been given a night's lodging during the past 5 months. A Pollyanna attitude can hardly remedy this situation.

* * *

"A Self-made Man" Comes Home

Our distinguished fellow-citizen, Mr. Alphonse Capone, came home to Chicago, a couple of days before the municipal primary election, some said to look after his interests in that election, while others declared that it was to answer the insistent call for his presence from the local federal court. At any rate, to court he went, thus disposing of the myth that Mr. Capone is entirely exempt from judicial process. He was sentenced to six months in the county jail on charges of contempt of court. Other charges of vagrancy (a millionaire vagrant!) and of evading payment of income tax are still hanging over his head. But, gentle reader, do not imagine that because Mr. Capone has been sentenced to jail he is actually *in* jail. He is out on bail looking after his important business interests while the case is being appealed. But it does look as if the big shot of the underworld might be incarcerated for a few months, at least, even though it is on a charge quite irrelevant to his major crimes.

* * *

Cermak for Mayor

As predicted, Mayor Thompson received the republican and Anton J. Cermak the democratic nominations for mayor in the recent primaries. A strong movement was under way to nominate Dr. Herman N. Bundesen as an independent, but he has declined through fear of splitting the anti-Thompson vote. It is an act of real sacrifice and high patriotism on his part. Cermak will probably be elected, but some of us, viewing his past record, feel little elation in that prospect.

* * *

And So Forth

Dr. Allen A. Stockdale, pastor of the Rogers Park Congregational church, has resigned to accept the call of the First Congregational church, Washington, D. C. This leaves two Rogers Park churches pastorless, Rev. Herschel R. Griffin having recently left the Baptist church to become pastor of First Baptist church, Ontario, Cal. . . . President Erdmann Smith, of Ottawa university, Ottawa, Kansas, has accepted the call of the Austin Baptist church to become its pastor in succession to Dr. York King, who recently went to Providence, R. I. . . . Dr. Leo Wolman, of New York, will speak upon "A Cure for Economic Depression," at the Chicago forum next Sunday afternoon, March 22. Dr. Wolman is a member of the staff of the National bureau of economic research.

CHARLES T. HOLMAN.

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The report of a survey recently made public by Dr. Harry S. Myers, secretary of the United stewardship council, shows that the average member of the United Presbyterian church gives to missions annually $11.63; the Presbyterian church in the U. S. (southern branch) $9.99; the Moravians come third. It is an interesting fact that while the per capita giving for local demands by Episcopalians is very heavy — $37.25 annually — the Episcopal church ranks twentieth among the churches in per capita giving to missions. In total gifts for all purposes the Methodist Episcopal church outruns the whole field by a margin of nearly 20 million each year.

THE RELIGION OF MAN

By Rabindranath Tagore
Author of "Letters to a Friend," etc.

"In this work, I offer the evidence of my own personal life brought into a definite focus. To some of my readers this will supply matter of psychological interest; but for others I hope it will carry with it its own ideal value important for such a subject as religion."
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Religious Book Club February Selection

WHICH WAY RELIGION?

By Harry F. Ward
Author of "Our Economic Morality" ($1.35), "The New Social Order" (1.50), etc.

Is American Protestantism to become court chaplain for The Acquisitive Society, as early Christianity became the official religion of the Roman Empire?
This query indicates Dr. Ward's primary concern which is to gauge the outcome of the conflict now going on in the Protestant churches as to which aspect of religion is primary—the intellectual, the devotional, or the ethical. Price $2.00

About Zionism
By Professor Albert Einstein
Translated and edited with an Introduction by Leon Simon

Einstein is impelled to Zionism by his acute consciousness of the excessive price at which the blessings of assimilation are bought by the Jewish communities of the Western world.
Price $1.25

The Making of Man
By W. Cosby Bell
Author of "Sharing in Creation," etc.

Christianity appears to the minds of many of us too much as the discipline and destruction, too little as the fulfillment and release of ordinary human nature. This work aims at restoring the needed balance between the two.
Probable price $2.00

The Reform Movement in Judaism
By David Philipson

This is a connected story of the pregressive movement in Judaism, the most striking Jewish phenomenon of modern times. New and revised edition. Price $4.50

With the Door Open
By J. Anker Larsen
Translated from the German by Erwin and Pleasaunce von Gaisberg.

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This untheorized tale of an unconventional man with a sense of humor is enthusiastically praised by Rudolf Otto and Rufus Jones.
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MAHATMA GANDHI: His Own Story Price $2.50
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"I think the book is an amazing *tour de force*. I found myself intensely interested from the first word to the last, and could not decide whether I was the more impressed by the beauty of the story or by the manner of its telling."—*John Haynes Holmes.*
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Humanist Religion
By Curtis W. Reese
Author of "Humanism," etc.

His concern is for humanism as a constructive philosophy with a program covering all aspects of human well-being and aiming at the complete possession of the territory of the human spirit. Price $1.00

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BIBLES

End of Congress Closes Careers

Several Dry Senators Among Those Returned to Private Life—Now It's Marathon Preaching

(Correspondence from Washington)

WASHINGTON, D. C., March 7.—The adjournment of congress usually brings mingled feelings of regret and satisfaction around Washington. Not so with the adjournment of the 71st session. There seems to be a general feeling that the best thing the body did was accomplished in the act of adjournment. Several picturesque figures, however, retire to private life. Heflin of Alabama and Simmons of North Carolina, whose desertion of the democratic cause in order to fight Al Smith cost them their senate seats, are among those to pass out of the picture. Pompous Tom Heflin, white vest, Little Lord Fauntleroy tie and all, will no longer be pointed out to eager sightseers. With all his oddities, this man struck solid blows for prohibition and his vote at least will be missed. Senator Simmons is another good friend of the temperance cause, whose passing from public life causes keen regret. Down south, the unpardonable sin in the minds of the politicians is to desert the party standard, regardless of who the standard bearer may be. Gillette of Massachusetts, Deneen of Illinois and Blease of South Carolina, go out not to return. The latter has been a colorful figure, but senatorial prestige is not in the least endangered by his retirement.

Business interests are indulging in peans of thanksgiving that no extra session is scheduled, and as for the President, he is no doubt as happy as a schoolboy on the eve of the long summer vacation. The constant wrangle between white house and capitol has brought noticeable changes to the face of President Hoover. His hair has visibly whitened and heavy lines have cut deeply into his features. The burdens of the chief executive take a heavier toll than ever before.

* * *

Dr. Stockdale Accepts

First Congregational church, pastorless since Dr. Jason Noble Pierce went to Nashville on Dec. 1, invites Dr. Allen A. Stockdale to its pulpit and rejoices at his acceptance. Dr. Stockdale is well known in Congregational circles. He comes to Washington from Chicago, where his last pastorate was at Rogers Park church. He will assume his new obligations on April 1.

* * *

Marathon Preaching Record Established

Tree sitters and flag pole squatters have had their day. Now comes the marathon preacher. On March 1, a colored brother of this city announced that he would begin preaching at 11 a. m. and continue without interruption until 9:30 p. m. Pressed for his topic, he told newspaper men that he intended to discourse on the "Evils of the present day," a topic allowing plenty of latitude. In so short a time—

ten and a half hours—he could not possibly cover the entire field, he said, and so he had chosen a mere 16 of the most flagrant evils. Beginning strongly at 11 sharp, the preacher expressed his convictions on companionate marriage, evolution, birth control, law evasion, and other glaring social defects, not omitting, of course, the dance hall and the theater. Whether he ran out of "evils" or whether it was a shortage of lung power, this correspondent does not know, but the marathon came to an untimely end at 6 p. m., three and a half hours short of its scheduled conclusion. It is broadly hinted that the preacher may have worn out his audience and stopped for that reason. Whether his preaching was in "demonstration of the spirit and of power," is not known but his audience certainly must have enjoyed the spectacle of their pastor munching on dry crackers the while he declaimed.

* * *

Government Adopts Saturday Half-Holiday

The 65,000 men and women who work for Uncle Sam will lay aside their tasks at 1 p. m. every Saturday beginning forthwith. The bill has passed both houses of congress and has received the President's signature. Heretofore this privilege has been accorded only during the summer months. Not only does it apply to government workers in the capital but to all federal employes throughout the country. From 9 a. m. until 4:30 p. m. with thirty minutes for lunch are the government's working hour demands, with a Saturday shift of four hours. The action is in line with that long ago adopted in private industry, and the wonder is that it should have been delayed so long.

* * *

And So Forth

Dr. Earle Wilfley, pastor of the National City Christian church for more than twenty years, has been out of his pulpit for many weeks, due to a breakdown in health. Dr. Medbury of Des Moines, Dr. Welshimer of Canton, Ohio, and others have been supplying this important pulpit. . . . An outstanding piece of work is that which Dr. C. C. Rasmussen and his people of Luther Place Memorial church have accomplished. As a result of a personal visitation campaign, 365 new adult members have been added to the church in the past eleven months. . . . Dr. N. P. Patterson, associated with Dr. McCartney in the pastorate of the Church of the Covenant, accepts the call to become pastor of the First Presbyterian church of San Jose, Calif. . . . American university will be host for the third successive year to the pastors of the city at a two-day "retreat" with Bishop Hughes as the speaker. April 13 and 14 are the dates.

W. S. ABERNETHY.

New Episcopal Secretary

Rev. C. Rankin Barnes Takes Post Left Vacant by Death of Dr. Lathrop

Rev. C. Rankin Barnes, rector of St. James Episcopal church, South Pasadena, Cal., has been appointed as acting executive secretary of the department of social service of the Episcopal church, to carry on the work left suddenly vacant by the death of Rev. Charles N. Lathrop. Dr. Barnes will leave for New York city to undertake his new task shortly after Easter.

Dr. Barnes is 40 years of age. His father for the past 28 years has been rector of St. Paul's church, San Diego. The son attended General Theological seminary, New York, graduating with honors. Returning to California he spent two years as general missionary of the Imperial valley missions, then accepted his present post at South Pasadena. He has always been greatly interested in social service work. Since coming to St. James he has served as chairman of the diocesan social service commission, and has been the Pacific coast member of the Social service council since its organization. He was a close friend of Dr. Lathrop.

ABINGDON
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These two missionary plays are both beautiful and appealing, and both planned for easy production. The scene of "The Open Door" is laid in a Chinese home in Malaya; that of "The Dawning of the Morning" in Sumatra. These plays may be effectively used at the regular church service, as in each there is a carefully prepared worship service. Net, 25 cents, postpaid.

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Doctrine of God Moves Oxford

Undergraduates Throng to Hear Archbishop of York Discuss Deepest Theological Questions

(British Table Talk)

LONDON, Feb. 24.—It would be misleading to talk of a "revival" in Oxford; it is certainly true that the mission of the archbishop of York has awakened a new and deep interest in religion among many undergraduates. The archbishop did not follow the customary ways of missioners. His addresses were closely reasoned discourses on the greatest themes of religion. One regius professor is reported to have said that after half-an-hour of Dr. Temple's addresses, his brain reeled. Dr. Temple in other words had the courage to talk to men about the one subject on which they are concerned—God; he certainly never forgot that men must reveal in their lives their belief in God, but he did not rush to the application without making sure that his hearers understood what the Christian conception of God really is.

The more you believe in a false God, the worse it is for you. Everything depends upon the thought you have of God; the real battleground of human thought lies here and Dr. Temple knows it. He is not a heretic, he is a man of intellectual distinction who is also an humble and sincere believer in the Christian revelation, and with that faith he unites a singularly generous and sympathetic understanding of human life as it is lived amid many doubts and temptations by the average man. No one speaks to youth with more power and, strange as it may seem, these theological discourses, delivered night after night in St. Mary's, have spoken to the spiritual condition of Oxford.

One passage in his second address may fitly close this note. After saying that in reason and conscience man has something ultimate in nature and principle, he added: "Beyond what is universal and absolute you cannot go, and therefore in principle a revelation through human nature is possible and the gospel consists of the proclamation that it has happened. Always remember that Jesus Christ is offered to men first and foremost not as a problem but as a solution."

* * *

The Heroes of The Week

Two men have been received with the cheers that surround heroes returning to their native land. Mr. Charlie Chaplin and Mr. (now Sir) Malcolm Campbell have been welcomed by the high and the low, in palace and in street. They have deserved well of us; I would not willingly miss a film of Charlie Chaplin's, and the courage of a Campbell is rightly admired. But there is something which must disquiet any observer of modern life in the hysteria which accompanies these outbursts with which the heroes of these days are welcomed. This country, like all other European countries, and others as well, is in the thick of a crisis which will demand of us a seriousness of purpose and a concentration upon work beyond anything we have yet experienced. And if one judged by the crowd and the headlines of the press one might imagine that the main interests in our lives were comedy and contests in speed. . . . There were two bye-elections during the week; in one the labor candidate was returned, in the other the conservative, and in neither election did more than half the electors take the trouble to vote!

* * *

House of Lords Rejects the Education Bill

The house of lords, by a very large majority, refused to pass the education (school attendance) bill. Many arguments were used against it. They said that the country could not afford the money; that the maintenance-grants provided for the scholars retained at school after the age of 14 would be likely to be misused; that 14 in many cases was a good age for boys and girls to begin their vocations (but not a good age for the sons and daughters of peers!); that the religious controversy must be settled first, and it was not settled. Dr. Temple pleaded for the main principle of the bill, though he thought it might be deferred and he did not like the maintenance provisions as they stood, and he too recognized that an agreement must be reached upon the help to be given to the non-provided schools. As the matter now stands, the bill will go back to the house of commons to be reconsidered. Clearly the chief stumbling block is the old and unclosed question of religious education in the day schools.

* * *

And So Forth

Dr. John R. Mott has spent a busy time during his visit to these islands. He lectured in Scotland and spoke in London to a company of distinguished people in the Hotel Russell. He has also had occasion to make important plans in connection with the future of missionary cooperation. . . . Among the interesting books of the week must be numbered "Men and Memories," by William Rothenstein, and the work by Dr. Eisler, "The Messiah Jesus and John the Baptist," in which for the first time in English an attempt is made to reconstruct the history of Jesus on the assumption that the Slavonic Josephus contains the clue to the real story of the gospels. The book bristles with contentious arguments, but it is written with learning and candor. . . . The liberals are pressing in committee their amendment to the trade disputes bill. They wish to make it clear or clearer that such a strike as that of 1926 is illegal. The government is opposing the amendment. . . . From India we are still awaiting news.

EDWARD SHILLITO.

Rural Life Sunday, May 10

The Home Missions council, an interdenominational body of home missions boards and societies of 28 Protestant denominations, with W. R. King as executive secretary, announces that May 10 is to be observed this year as Rural Life Sunday. Leaflets suggesting ways of observing the day may be secured from the council, at 105 E. 22d St., New York city.

Unite Churches in Boulder City

Protestants and Catholics to Cooperate in Town Where Government Dam Builders Will Live

(Correspondence from Southern California)

LOS ANGELES, March 4.—In the old days the saddle-bags itinerant kept pretty close to the pioneers in the column of settlers slowly moving the frontier westward to the Pacific. Our American civilization is as fine as it is largely because the representatives of the kingdom were thus so little hindered by impedimenta and so quickly mobilized. But we can go them one better in these days of airships and radio. For the modern churchman is as unconventional and as free from a spirit of excessive conservatism as his fathers were. In saying this, I am thinking of Boulder City and the Hoover dam. The day before the bids were opened for the first work on the dam the kingdom's representatives were on the spot where the new dam is to be built and Protestants and Roman Catholics had agreed on a program and had secured the building site.

Churches Represented

The call came from Dr. W. R. King, executive secretary of the Home Missions council, and was responded to by Otto Russell, state secretary for the Baptists for California, headquarters Los Angeles; Guy Wadsworth, representing the Los Angeles presbytery; Charles F. Seitter, superintendent of Methodist work, Pasadena district, in which Las Vegas, Nev., is located; R. B. Sherman, Sunday school missionary for the Presbyterians in Nevada; Robert C. Stone, chairman national missions committee for the Riverside presbytery; A. C. Shriver, Presbyterian home missionary; and the local pastors of Las Vegas, which is 7 miles from the dam site—C. S. Reynolds, Methodist, C. H. Sloan, Baptist, A. S. Kean, Episcopal, Father J. J. O'Grady, Roman Catholic. The latter was there under ecclesiastical instructions to cooperate with his Protestant brethren in supplying moral and religious leadership for the community which is to rise as Boulder City and where those working on the dam will live for seven years, more or less. The meeting at the McDonald hotel was preceded by a trip up the river for 26 miles and then by boat back to the site of the dam, under the direction of a representative of the reclamation service.

The meeting organized, after discussion, "The Hoover Dam Interdenominational Religious Council." Dr. King thinks the name ought to carry great weight. One of the brethren says it will furnish a convenient escape for ecclesiastical irritation as the work of cooperation proceeds. Dr. Wadsworth was elected chairman, Dr. Russell vice-chairman, and Dr. Seitter, secretary-treasurer.

It was voted to build a three-unit church plant that will be permanent and that can be financed out of missionary reserve funds. The cost will not exceed, it is estimated, $15,000 and the local pastors were made a committee to secure costs of building material, etc. The executive committee, consisting of the officers, was entrusted with the responsibility of securing a competent man to undertake this work of religious leadership.

Los Angeles Endorses

This action was taken on March 3. The next day it had received unanimous endorsement from a fully attended meeting of denominational superintendents at Los Angeles, who are especially interested in this movement inasmuch as it will seek to meet not simply the religious and social needs of the workers at Boulder City, but those who will build the "All American Canal and Metropolitan District Water Project."

The prime movers in this interdenominational mission were Drs. Worth Tippy of the Federal council and Dr. W. R. King of the Home Missions council. Dr. Tippy was unable to make the trip west on account of health.

It is a source of gratification to all decent Americans to learn that the national government is taking vigorous measures to prepare wholesome living conditions and a clean moral environment for the men who will be employed on this great engineering task and whose families must be provided for. Boulder City will be under direct control of the reclamation service and Las Vegas, long infamous for its vice, will quickly feel the strong arm of the law and order forces in the interest of the public service. Bums and touts and scarlet women, nowhere necessary, are intolerable where constructive work is to be done.

JAMES ALLEN GEISSINGER.

California Episcopalian Leaders Against Capital Punishment

A poll of delegates at the recent convention of the California diocese of the Episcopal church, on the question of capital punishment, revealed the fact that 50 out of about 75 delegates expressed themselves strongly against capital punishment. The list was headed by Dr. E. L. Parsons, bishop of the diocese, who expressed his sentiments in these words: "If Christian ethics teaches us the possibility of redeeming sinners, we must oppose capital punishment. A belief such as ours does not rest on Bible texts; it is inherent in our loftiest concepts of social conduct. Capital punishment revolts our noblest, human intuitions. The business of a Christian community is to redeem any offender and not to destroy him."

Death of Rev. Charles Cullen Smith

Rev. Charles Cullen Smith, evangelist and director of financial campaigns for colleges and churches, died March 5 at the home of his daughter, Mrs. H. Augustine Smith, Newton Highlands, Mass., at 73 years of age. In his early life Dr. Smith held several Y secretaryships, and later was assistant to Dr. Torrey at Moody church, Chicago. Most of his life, however, was spent in evangelistic work from coast to coast; he traveled constantly for 34 years. He was a brother of Dr. Fred B. Smith, now moderator of the national council of the Congregational churches.

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Forum Succeeds Annual Revival

Cleveland Methodist Church Finds Unemployment Situation Chance for New Style of Evangelism

(Correspondence from Cleveland)

CLEVELAND, March 5.—Under the leadership of Rev. Edwin A. Brown, who combines social passion with evangelistic zeal, the Broadway Methodist church of Cleveland has undertaken to minister to both the bodies and the souls of the hungry workingmen who throng about its doors. Some time ago a group of these men were organized into a "council of unemployed" and arrangements were made to secure milk which was being dumped in the sewer and bread which was being fed to the hogs for them and their families. The milk was given away, the bread sold for two cents a pound.

Later there followed two weeks of special religious meetings. Instead of calling this a "revival," it was dubbed a "forum." The aim was not to corral as many souls as possible into the church, but to inspire people to do some religious thinking. The meetings did not close with "the drawing of the net," but with a question and discussion period. Not many of the men were willing to talk back at the preacher, but some questions were asked, and more were handed in in writing. Instead of presenting dogmatic truths in a compelling way, the preacher sought to lead his listeners into the exploration of truth. The first week the theme was "The Social Implications of Christianity," the second "The Personal Implications of Christianity."

There is every indication that some of these men will unite with the church, not because of the hypnotic influence of the preacher, but as a result of their own thinking.

* * *

Joel Hayden Becomes A Schoolmaster

Joel Hayden has announced another chapter in a most unusual career by resigning as pastor of the Fairmount Boulevard Presbyterian church to become headmaster of Western Reserve academy, the change to take place April 1. When he graduated from Union seminary in 1912 he declined a fellowship for graduate work in Europe to go out as an "immigrant fellow" of the Presbyterian board of national missions, studying the peoples of central Europe. He returned to this country to work among the Poles of Baltimore for three years, and then came to Cleveland as pastor of the Woodland Avenue Presbyterian church, which at that time was undertaking to minister to the decidedly mixed population in the center of Cleveland.

In 1923 Joel Hayden jumped from the depths to the heights, exchanging a congregation of working people for one of society folk by becoming pastor of the Fairmount Boulevard church, which was on the verge of a building program in the most fashionable portion of the city. And now Hayden graduates from the pastorate to educational work, taking charge of an endowed school for boys dedicated to progressive ideals of education. Although he has served as a trustee of Oberlin college and has always been interested in young people, this is his first experience in educational work.

In the words of a school superintendent who was enthusiastic about the move, "Hayden's greatest asset for his new job is that he knows nothing about it! Education needs men from outside who have no preconceived theories to come in and take a fresh view of our problems." One of the trustees of Western Reserve academy put it this way, "Think what it will mean to have Joel Hayden coming into intimate contact with a procession of impressionable boys, say for twenty years!"

* * *

Leaves Cleveland for Chicago Suburb

After nine years of ministering and building in the East Congregational church John G. Hindley has gone to the Wilmette, Ill., Congregational church. He will be missed in Cleveland, but we are glad to make a spiritual contribution to the life of Chicago!

* * *

P.S.—He Got The Job

From the point of view of many ministers, "This is the winter of our discontent." The financial strain of the times has produced restlessness in both pulpits and pews. A number of the brethren have been candidating, but with rather indifferent results. When one worthy divine was stealing out of town on Saturday afternoon to preach before a pulpit committee on the morrow, some vile thief purloined his bag, containing his swallow-tail coat, pulpit gown, and his three best sermons. The next morning the newspapers regaled the town with the story of the theft, together with the information that the police appraised the loss at $15. However, the worthy brother proceeded to his destination, parted his hair with the hotel towel, borrowed a gown from the choir, and preached so effectively that he got the call! Otherwise, his wife would never have forgiven him.

JOHN R. SCOTFORD.

Women Battle Lynching

Kentucky Latest Southern State to Join United Drive Against Mobs

ATLANTA, GA., March 2.—Sixty-seven prominent Kentucky women, gathered in Louisville last Thursday on call of the commission on interracial cooperation, constituted themselves the "Kentucky Association of Women for the Prevention of Lynching," issued a vigorous statement in condemnation of mob violence, and affiliated themselves with the south-wide anti-lynching association of southern women.

Deploring and condemning mob violence as "an indictment of our civilization and a greater menace than any other form of crime in the United States," the group congratulated Kentucky on its lynchless rec-

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ord in 1930, and called upon officers to protect their prisoners and upon courts to bring the participants to justice in cases of mob violence. A pledge was taken to do everything possible to eradicate such crimes, by building up through all available agencies and organizations a public opinion that will no longer tolerate them.

The Association of southern women for the prevention of lynching, of which the Kentucky group becomes a part, was organized in Atlanta on Nov. 1 and already has strong branches in 11 southern states, with an aggregate membership of several hundred representative and influential women. Each state association as organized has formulated and given to the public a statement similar to that of the Kentucky group and has pledged itself to a like program of education. Plans have been made also for definite action in cases where lynchings are threatened or take place, and in states in which special preventive legislation is found to be needed.

The women of Virginia and Florida remain to be organized, but plans are well advanced for their early enlistment in this movement, which, it is hoped, will wield no small influence throughout the south in the molding of public opinion and policies with relation to mob violence.

R. B. ELEAZER.

Study Planned Economy

International Conference Will Consider Needed Readjustments in Industry

A world industrial relations congress on "Social economic planning—the necessity for planned adjustment of productive capacity and standards of living" is announced for the last week in August by the International Industrial Relations association, whose membership in 29 countries includes industrial executives, labor leaders, industrial relations consultants, economists, bankers and others actively concerned with "the study and promotion of satisfactory human relations and conditions in industry."

The congress, the first of its kind, will be held in Amsterdam. All proceedings will be conducted in English, French and German. Among the subjects discussed will be "The Present Paradox: Unemployment in the Midst of Economic Progress"; "Potentialities in National Economic Planning"; "The Cooperative Movement"; "The International Bank," and "The Necessity for and Means for International Economic Planning."

Among the leaders to participate in the work of the congress are Dr. Otto Neurath, director of the Social economic museum at Vienna; Dr. Lewis L. Lokwin of the Brookings institution, Washington, D. C.; Dr. H. S. Pierson, managing director of the Taylor society, New York city; Prof. M. J. Bonn, of Berlin; Edward A. Filene of Boston; Albert Thomas, director of the International labor organization of the League of Nations; Prof. J. P. Chamberlain, of Columbia university and Paul U. Kellogg, editor of the Survey Graphic.

The I. R. I. invites to participate in this congress not only its own members but likewise all who, either from study or experience, have a contribution to make or who seek to share in a growing awareness of the unity of economic life.

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Test Case Goes to Supreme Court

Highest Minnesota Tribunal Will Pass on Right of Protestant Minister to Preserve Confidences

(Correspondence from Minnesota)

MINNEAPOLIS, March 6.—A case of great interest to the clergy of Minnesota is in the courts just now as a result of a divorce trial which was being conducted a few weeks ago. The Rev. Emil Swenson, a prominent Lutheran clergyman of Minneapolis, had received certain statements from one of the parties in the course of a pastoral interview. The attorneys undertook to put Dr. Swenson on the stand and he refused to testify, declaring that his information was of a confidential nature and, having been received in the midst of his professional duties, was therefore outside the authority of the court. The judge, a man who stands very high in the city, ruled that the state law did not exempt a Lutheran clergyman from testifying and when the minister continued to refuse to testify, fined him $100 for being in contempt of court.

The church federation of the city has taken the matter up and clergymen of all creeds have come forward to assist the Rev. Mr. Swenson in fighting the case. One of the best known attorneys of the city, Mr. Paul Thompson, who likewise serves as attorney for the church federation, has been retained in the case and it is being carried to the supreme court. In spite of the sensational character of the case, both the judge and the minister have conducted themselves with rare good humor and fine dignity. Both have given a complete and dignified statement of their position to the newspapers and are quietly awaiting the action of the supreme court.

It is generally believed that the judge, himself an earnest churchman, has been entirely sincere in his attitude, basing his contention upon the law rather than personal prejudice. At the same time a bill has been introduced into the state legislature covering the matter and removing all doubt as to the legal rights of Protestant clergymen in refusing to testify on matters given to them within the sacred privacy of the pastoral office.

* * *

An Experiment in Brotherhood

The Methodist ministers of Minnesota have launched an experiment in brotherhood that is likely to have considerable publicity and influence before the matter is concluded. As a result of the financial depression many of the preachers in smaller communities have suffered severely. Some of them have actually suffered for the lack of necessities and in a considerable number of cases the problem has become acute. The social service commission of the Northern Minnesota conference was asked to devise some plan by which the situation could be remedied, at least in part, and the plan is now being promoted. All preachers receiving in excess of $2,500 cash salary per year are being asked to pay into a common treasury an amount equal to five per cent of their salary in excess of that sum. Thirty-nine men of the conference are being solicited on this basis. The four district superintendents are to act as a committee to distribute the funds so accumulated, according to the actual needs in each case. No one is to know the names of any recipients of aid except the district superintendent who distributes it. The four pastors of the conference receiving the highest salaries have signed a letter of appeal which goes to every other preacher who receives in excess of the $2,500 limit. All men in "detached service" are included in the list and the bishop of the area is likewise being asked for a proportionate share. So far as is known this is the first time that preachers have been asked to share with their brethren on such a basis.

* * *

Young Ministerial President

Upon the removal of Dr. W. P. Lemon, who had served as president of the ministers' federation of the city, the clergy elected the Rev. Gordon E. Bailey of Trinity Methodist church to head the Minneapolis ministers' organization. Mr. Bailey is now in his eighth year as a minister, having been ordained but four years ago. His first four years were spent as a director of religious education and assistant pastor. His rapid rise to influence among the clergy of the city is due to his unusual success as a worker among young people.

* * *

Dr. C. L. Goodell in Preaching Mission

Dr. Charles L. Goodell of New York is holding a preaching mission at Wesley church, beginning March 15, and continuing for one week. All Methodist churches of the city unite in this project, which is in anticipation of Easter.

* * *

Smaller Towns Observe Good Friday

A considerable number of the smaller towns of Minnesota are observing noonday holy week services this year with meetings in theaters. Albert Lea, under the leadership of the Y. M. C. A., is arranging for a great service on Good Friday. St. Cloud has held a week of services in years past and other communities are planning similar union projects.

ROY L. SMITH.

Sketches Mission Changes

Noted Medical Missionary Calls for Simplification of Enterprise

The missionary enterprise is in need of simplification, according to Dr. Paul W. Harrison, noted medical missionary in Arabia, who delivered the annual lectures on the student foundation at Princeton seminary Feb. 23-27. His subject was "Some Needed Revisions of the Missionary Enterprise."

In his first lecture Dr. Harrison discussed the growing influence of nationalism in mission areas. "Nationalism is a permanent thing now, and the missionary should cordially welcome it," he said. As

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a result of this movement, he declared, the non-religious work—education, medical work, etc.—will soon pass out of the hands of the missionaries, and the Christian worker will become more and more engaged in purely evangelistic activity.

In his second lecture, Dr. Harrison urged the need of a simple, direct and dogmatic message for non-Christian peoples. "The Christian message ought to be presented in utter simplicity, positively and directly, and with adequate opportunity for emotional outlet," he declared. So far as educational and medical services are continued, said the lecturer in his fourth address, they should be simple, ready, to be turned over to the natives when they desire it, and above all should be given free. Special emphasis was laid on the need for the development of the indigenous church in every mission area.

In his final addresses, Dr. Harrison urged the support of the home church through prayer and sacrifice, deprecated the growth of the influence of "mission boards," which he feels interfere with close contact between the home and foreign field, and discussed the qualities which a missionary must have today.

Rev. Floyd Tomkins Reaches 81st Milestone

February 7 was the 81st birthday of Rev. Floyd W. Tomkins, rector of the Church of the Holy Trinity, Philadelphia. The Living Church reports that Dr. Tomkins was so busy in unemployment relief work that he forgot the fact until reminded of it.

Bishop Baker Back in United States

Bishop James Baker, who has been in charge of the Hawaiian mission, recently arrived in San Francisco. He is to take up in this country some important matters of organization and cooperation relating to Methodist work in Japan and Korea, for which he will still be responsible until the next general conference.

BOOKS RECEIVED

The Making of Man, by W. Cosby Bell. Macmillan, $2.00.
The Religion of Man, by Rabindranath Tagore. Macmillan, $2.50.
Prayer and Its Psychology, by Alexander Hodge. Macmillan, $2.25.
The Quakers as Pioneers in Social Work, by Auguste Jorns. Macmillan, $2.00.
Mysticism, by Evelyn Underhill. Macmillan.
Digging Up Bible History, vol. I, by J. Garrow Duncan. Macmillan, $3.50.
The Genteel Tradition at Bay, by George Santayana. Scribners, $1.25.
The Melody of Chaos, by Houston Peterson. Longmans, $2.50.
Body, Mind and Spirit, by Elwood Worcester and Samuel McComb. Marshall Jones.
Present Day Psalms, by J. Gustav White. Association Press.
Flamenco, by Lady Eleanor Smith. Bobbs, $2.50.
The Problem of Right Conduct, by Peter Green. Longmans, $2.50.
If, or History Rewritten. Viking, $3.00.
A Philosophical Study of Mysticism, by Charles A. Bennett. Yale University Press, $2.50.
Adventure under Sapphire Skies, by Charles J. Finger. Morrow, $2.50.
The Corpse in the Constable's Garden, by G. D. H. and Margaret Cole. Morrow, $2.00.
Galanty Gold, by Victor MacClure. Morrow, $2.00.
Paul Gauguin, the Calm Madman, by Beril Becker. A. & C. Boni, $3.50.
Jonathan Gentry, by Mark Van Doren. A. & C. Boni, $2.50.

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Coming

The Next Move for the Movies

By Fred Eastman

Congress has adjourned. Neither the Hudson nor the Brookhart bill was passed. Does that mean stalemate? Not a bit! Here will be a suggested practical program of action for those who want to see the menace of the movies diminished and their potentialities realized.

While They Last

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The Freedom of the Air

By Paul Hutchinson

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The Passion Week

The Mark of Worthy Books

Too FREQUENTLY LENTEN SERMONS and studies are merely emotional reactions. But it is certainly important to consider at this season just what did happen during the amazing week which came to a climax with the crucifixion of Jesus. Prof. Bundy has done a genuine service in bringing together the scriptures dealing with the events of the week. There is no "charming oratory" in the book: simply a straightforward study of the records. The author plainly says that he does not intend the book as a substitute for the scriptural story; it should drive readers straight to the Gospels themselves. Every minister, every layman, should at this time gain the correct background for consideration of the Lenten and Easter messages. This book will help toward that end.

Widely approved by many reviewers

"Here is the work of a careful scholar who seeks to give a careful, detailed study of each step of the Master during the period of the Passion Week."—*The Christian Advocate.*

"Prof. Bundy follows up the incidents with a scrutiny that will recommend itself to thinking people."—*Passaic Daily News.*

"Attention is not diverted from the heart of the narrative, nor the interest frozen out of the mind, by learned phrases. We start in with a liking for the book, which grows as we go along."—*The Christian-Evangelist.*

"This book will help any student of the Gospel record. It is equally suitable for group study or individual reading."—*New York Sun.*

"A valuable book. Could profitably be used in a study class for ten week-night services."—*The Baptist.*

"This book carries the story from its local geographical and historical setting to a religious movement with a world outlook."—*Chicago Post.*

"We work up in this book toward a natural burst of actual emotions, uncolored by rhetoric and undiluted with the doctrinaire."—*Presbyterian Advance.*

"The author lives up to his program—'to apprehend and appreciate the human, dramatic and religious elements that have gone into the making of the story.' "—*Boston Transcript.*

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Other Lenten Books

The Spirit of God and the Faith of Today

By RICHARD ROBERTS

A TIMELY BOOK at any time, but especially suitable for reading at the Lenten season. The purpose of the book, fundamentally, is to urge upon the church the cultivation of the life of the Spirit, which Dr. Roberts sees sadly missing in modern church life. The Chicago Post commends the book for its simplicity and directness, which is unusual in a book on the Holy Spirit. ($2.00)

The Daily Altar

By WILLETT and MORRISON

THE LENTEN SEASON should mean, more than anything else, a deepening of the devotional spirit in church members. This book, with its page of devotional reading and meditation for each day, is ideally suited to this purpose. Wise ministers will call the attention of their congregation to the book from the pulpit, and endeavor to inaugurate in score of homes the *actual practice* of daily devotion. (Cloth $1.00. Morocco $2.50. Ask for special lot prices—for church distribution of the book.)

Perpetuating Pentecost

By JOHN M. VERSTEEG

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By HERBERT L. WILLETT

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